

February
1967



THE Instructor

FEBRUARY 1967

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3. Includes Coming Events, Memorized Recitations.
4. Includes Steward's Gems and Organ Music.

Dates indicate time when enrichment material applies. First number is the month; second number is the day; number in parentheses is lesson number.

* Indicates material has value for the course or area.

A=Administration

L=Library

M=Music

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Painting by Arnold Friberg.

"... Proclaim liberty throughout all the land, unto all the inhabitants thereof. . . ." (Leviticus 25:10.) This proclamation encircles the Liberty Bell and is actually taken from writings of Moses.

THE CAUSE OF HUMAN LIBERTY

by President David O. McKay

Man's greatest endowment in mortal life is the power of choice—the divine gift of free agency. No true character was ever developed without a sense of soul freedom. If a man feels circumscribed, harassed, or enslaved by something or somebody, he is shackled. That is one fundamental reason why any "ism" or system of government that would enslave or take away man's right to choose must be defeated. God intends man to be free. Among the immediate obligations and duties resting upon members of the Church, and one of the most urgent and pressing for attention and action of all liberty-loving people, is the preservation of individual liberty. Freedom

of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man. It is a divine gift to every normal being. Whether born in abject poverty or shackled at birth by inherited riches, everyone has this most precious of all life's endowments—the gift of free agency, man's inherited and inalienable right. It is the impelling source of the soul's progress. The Lord has told us:

Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light. (Doctrine and Covenants 93:31.)

At the end of the convention in which the Constitution was adopted, George Washington, said:

We have raised a standard to which the good and wise can repair; the event is in the hands of God. . . .

Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people

(For Course 9, lessons of February 5 and April 16, "A Leader Worships God" and "A Leader Serves the Lord"; for Course 13, lessons of March 5 and April 9, "Faith" and "Obedience"; for Course 15, lesson of April 23, "Life and Teachings of Jacob"; for Course 19, lesson of March 5, "Faith and Works"; for Course 27, lessons of February 19 and April 2, "Man's Free Agency" and "The Gods of This Earth"; to support family home evening lessons 1, 6, and 8; and of general interest.)

THE CAUSE OF HUMAN LIBERTY (Continued from preceding page.)

of these States to the service of that great and glorious Being, who is the Beneficent Author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to its becoming a nation, for the signal and manifold mercies, and the favorable manifold interpositions of His providence, which we experienced in the course and conclusion of the late war, for the great degree of tranquility, union, and plenty, which we have since enjoyed, for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness. . . .

The documents and statements of our great statesmen who had to do with the founding of this nation show the reliance and firm faith they placed in God.

The Church has always maintained that the Constitution is a sacred document. The Lord revealed to the Prophet Joseph Smith:

Therefore, it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (Doctrine and Covenants 101:79-80.)

On one occasion the Prophet proclaimed:

. . . The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun. (Documentary History of the Church, Vol. 3, page 304.)

And then, in the dedicatory prayer of the Kirtland Temple, the Prophet said:

Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever. (Doctrine and Covenants 109:54.)

There exists an eternal law that each human soul shall shape its own destiny. No one individual can make happiness or salvation for another. It has been said that "even God could not make men like himself without making them free."

Men may choose the right or they may choose the wrong; they may walk in darkness or they may walk in the light; and, mind you, God has not left His children without the light. He has given them in the various dispensations of the world the light of the Gospel wherein they could walk and not stumble; wherein they could find that peace and happiness which, as a loving Father, He desires His children should enjoy. But the Lord does not take from them their free agency.

The Prophet Lehi, in speaking to his son, Jacob, bears testimony to that truth in unmistakable terms. He says:

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by one or the other. (2 Nephi 2:16.)

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself. (2 Nephi 2:27.)

I do not know that there was ever a time in the history of mankind when the evil one seemed so determined to strike at this fundamental virtue of free agency. But, thank heaven, there is innate in man a feeling that will rebel against tyranny. It has been manifested by liberty-loving men throughout the ages.

With free agency there comes responsibility. If a man is to be rewarded for righteousness and punished for evil, then common justice demands that he be given the power of independent action. A knowledge of good and evil is essential to man's progress on earth. If he were coerced to do right at all times, or were helplessly enticed to commit sin, he would merit neither a blessing for the first nor punishment for the second. Thus we see that man's responsibility is correspondingly operative with his free agency. Freedom of the will and the responsibility associated with it are fundamental aspects of Jesus' teachings. Throughout His ministry He emphasized the worth of the individual and exemplified what is now expressed in modern revelation as the work and glory of God. Only through the divine gift of soul freedom is such progress possible.

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society. (Doctrine and Covenants 134:1.)

Conditions existing in our beloved country give cause for real apprehension. David Lawrence, commentator, said in an editorial¹:

Is our written Constitution being abolished? . . . The present trend in the United States is apparently in the direction of an arbitrary use of power by the executive, legislative and judicial branches of the Federal Government in disregard of the provisions of the Constitution which have for 179 years been the law of the land.

¹ Copyrighted U. S. News and World Report, March 21, 1966, page 119.

Just the other day I picked up one of our Church publications² and read a summary statement commenting upon the weakening of the moral strength and spiritual power of America, part of which I quote:

What has happened to our national morals?

An educator speaks out in favor of free love.

A man of God condones sexual excursions by unmarried adults.

Movies sell sex as a commercial commodity.

Book stores and cigar stands peddle pornography.

A high court labels yesterday's smut as today's literature. . . .

TV shows and TV commercials pour out a flood of sick, sadistic, and suggestive sex situations. . . .

Birth control counsel is urged for high school girls.

Look around you. These things are happening in your America. In the two decades since the end of World War II we have seen our national standards of morality lowered again and again. . . .

And—we have harvested a whirlwind. As our standards have lowered, our crime levels and social problems have increased.

Today, we have a higher percentage of our youth in jail . . . in reformatories . . . on probation and in trouble than ever before.

Study the statistics on illegitimate births . . . and broken marriages . . . on juvenile crimes . . . on school drop-outs . . . on sex deviation . . . on dope addiction . . . on high school marriages . . . and crimes of passion.

The figures are higher than ever. And going higher. . . . Our youngsters are no better and no worse than we were at the same age. Generally, they are wiser. But—they have more temptations than we had. They have more opportunities for getting into trouble.

We opened doors for them that were denied to us. We encouraged permissiveness. We indulged them. We granted maximum freedoms. And we asked for a minimum in respect . . . and in responsibility.

Rules and regulations that prevailed for generations as sane and sensible guides for personal conduct were reduced or removed. Or ignored.

Prayer was banned from the schoolroom and the traditional school books that taught moral precepts as well as reading were replaced with the inane banalities of "Dick and Jane."

No longer are our children encouraged to take pride in our nation's great and glorious past.

Heroes are down-graded. The role played by the United States in raising the hearts and hopes of all enslaved peoples for a century and a half is minimized. . . .

Another editorial recently appearing in the *Church News* section of the *Deseret News* states:

Recent months have cast a shadow of gloom and despair over some parts of the United States as wholesale lawlessness has erupted into riots and mobbings.

It has reached a point in some cities where peace-loving people no longer feel safe on the streets, in public parks, or even on school grounds.

Some of the most regrettable blotches on the American scene have occurred among students at our public schools and colleges. . . .

Many students have felt because of a growing sense of mistaken freedom, that they must be against something or everything and that the best way to express this attitude is to join riots or strikes or indulge in their own peculiar brand of "sanctions." . . .

Ask many of these students why they participated in riots, and they frankly admit they do not know. "Everyone is doing it" is their most logical response. Is there any intelligence in that?

Too often it is to become part of the crowd, so they think. But frequently these so-called "crowds" are gangs led and inspired by foreign elements trying to overthrow

our government. Yet, many follow them, thoughtlessly and foolishly, much to their subsequent regret.

No one has the right to destroy another's property. No one has a right to assault another individual.

Resorting to violence is the way of the jungle, not the path of civilized and supposedly cultured persons.³

It is the insidious influences, as well as the blatant heralding of ideas, that undermine century-tried principles of peace, of justice, and of advancement toward the day of universal brotherhood. We are grieved when we see or hear men and women, some of whom even profess membership in the Church, looking with favor upon the pernicious teachings of these groups, especially communism, which would undermine our very way of life. These credulous, misguided persons claim to be advocates of peace and accuse those who oppose them as advocates of war. They should remember that all of us should ever keep in mind that there are some eternal principles more precious than peace, dearer than life itself.

Our revolutionary fathers sensed this, and their innermost feelings were expressed in the words of Patrick Henry: "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery?" There are in our midst influences, the avowed object of which is to sow discord and contention among men with the view of undermining, weakening, if not entirely destroying our constitutional form of government. Disintegration from within is often more dangerous and more fatal than outward opposition.

Abraham Lincoln, whose birth we celebrate this month, spoke for all who love their country when he said:

Let every American, every lover of liberty, every well-wisher of his prosperity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of Seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his fathers and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and almanacs; let it be preached from pulpits, proclaimed in the legislative halls, and enforced in courts of justice. In short, let it become the political religion of the nation.⁴

Do not let the advocates of communism mislead you in their attempt to denounce capitalism. Fundamental in the belief and promulgation of communism is the denial of the existence of God, and the desire to substitute for this belief, confidence in the state. The state is not an organization to suppress people. The state should have no power but that which the

(Concluded on page 69.)

²Quoted in the *Deseret News*, February 26, 1966, page 10-A. from the *San Francisco Examiner*, January 18, 1965, page 32. Used by permission.

³*Church News*, October 29, 1966.

⁴Cited in Daniel L. Marsh, *The American Canon*; New York: Abingdon-Cokesbury Press, 1939; page 78. Used by permission.



George R. Hill

NEW GENERAL SUPERINTENDENCY

Superintendent Hill Released with Love and Appreciation

George R. Hill has sought retirement at the age of 82 and has been granted a release by The First Presidency from the position of general superintendent of the Deseret Sunday School Union. From the far reaches of the Church thousands of Sunday School members and workers have joined in a swelling chorus of appreciation for Dr. Hill. Those who have worked with him have felt the warmth of his friendship and his great concern for constant improvement of Gospel teaching. He has personified the spirit of enlistment—of attracting and holding every member of this Church in Sunday School by reverential worship and inspirational instruction.

Since 1934 he has served on the general board as a member, as an assistant superintendent, and (since 1949) as general superintendent. During these years Sunday School attendance has more than doubled. Regular courses have been adopted in Teacher Training, Genealogy, Parent and Child, and Gospel Essentials. When attendance outstripped a rapidly expanding building program, he inaugurated double sessions. He brought to the general board a corps of loyal workers who have been inspired and directed to create texts, films, brochures, institutes, conferences, *The Instructor*, and a multitude of programs designed to help teachers make the Gospel of Jesus Christ an active force in people's lives. A tribute to Superintendent Hill was published in these pages in May, 1964.

Those of us who have worked intimately with him on *The Instructor* magazine have felt his urging

and guidance to improve the magazine's appearance, sharpen its content, and increase its spirituality. For us he has been a leader whose love of truth and willingness to present it dramatically have brought more use of full color, careful selection of authors, and progressive methods of circulation. We have loved him for keeping its pages free of advertising and for concentrating our energies upon Gospel content. We have felt his firm hand on the helm, his spirit of helpfulness, and his vision to set a true course. We will continue to feel his influence and be guided by his kindly, purposeful discipline. We say, with all other Sunday School workers, "Thank you, Brother Hill, for helping us develop our talents and for giving us an opportunity to use them in the work of the Lord."



The First Presidency of the Church appointed a new general superintendency of the Deseret Sunday School Union, December 2, 1966. David Lawrence McKay was named general superintendent, with Lynn S. Richards as first assistant and Royden G. Derrick as second assistant. All three have served previously in positions of leadership under Superintendent Hill, and their appointment provides a continuity of Sunday School purpose and growth.

Superintendent McKay joined the general board in 1944. He was serving as superintendent of Sunday Schools of Bonneville Stake at the time. He was

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Lynn S. Richards, 1st Asst.

Gen. Supt. David Lawrence McKay

Royden G. Derrick, 2nd Asst.

named second assistant general superintendent in 1949 and became first assistant in 1952. Prior to joining the general board, he filled a mission to the French-speaking area of the Swiss-German Mission. He served for six months as associate editor of *The Millennial Star* in the British Mission.

He is an attorney by profession and received his early education in the public schools of Ogden, Utah, and in Weber Academy (now Weber State College). He graduated from the University of Utah (A.B.), from George Washington University (LL.B.), and from Harvard Law School (LL.M.). Along the way he studied at the Sorbonne, University of Paris, and taught in the high schools of Washington, D.C., while attending school. For two years he taught French at the University of Utah. He is a member of the American Bar Association and the Bar Associations of Utah and the District of Columbia. He is senior partner in the law firm of McKay and (Wilford M.) Burton.

He was born in Ogden, Utah, September 30, 1901, the eldest son of President and Mrs. David O. McKay. He married Mildred Calderwood, and the couple have four daughters. Sister McKay serves on the editorial board of *The Children's Friend*.

Superintendent Richards was serving as bishop of Federal Heights Ward, Emigration Stake, when he was called to be second assistant superintendent in 1952. He had previously been bishop of University Ward. He had served as a member of the general board from 1934 to 1945.

He was born February 3, 1901, in Salt Lake City, a son of the late President Stephen L. Richards and Irene Merrill Richards. Superintendent Richards attended the University of Utah and Utah State Agricultural College (now Utah State University). He graduated from Brigham Young University and was twice elected president of its alumni association. He holds a distinguished service award from BYU. He received his professional degree of Doctor of Jurisprudence from Stanford University. He is past president of the Salt Lake City and County Bar Association and a member of the Utah State and American Bar Associations.

Superintendent Richards has long been involved in educational pursuits. He spent two years as principal of the Oneida Stake LDS Seminary in Preston, Idaho, and has served 14 years on the Utah State Board of Education. While teaching in Preston, he married Lucille Covey; the couple have six children.

He has served as a senator in the Utah state legislature and is senior partner in the law firm of Richards, Bird, Hart, and Kump.

Superintendent Derrick was a member of the general board from 1954 to 1957. He was released to join the presidency of the Monument Park Stake, where he served both as second and first counselor. He also has been a high counselor, a bishop's counselor, a ward clerk, and a teacher in priesthood quorums and the Sunday School. He has been a guide on Temple Square intermittently since 1954. He was born September 7, 1915, in Salt Lake City, where he attended the public schools. He studied engineering at the University of Utah and received the University's College of Business Outstanding Achievement Award in 1963 and an honorary doctor's degree in 1965. He served eight years on the Board of Regents.

He has had a distinguished career in business and public service. He heads the Western Steel Company and four other companies. He is director of several other firms. He is chairman of the board of the Salt Lake Branch of the Federal Reserve Bank of San Francisco and a member of the Central Utah Water Conservancy District board of directors. This body is assigned the important responsibility of supervising Utah's share of the upper Colorado River water.

He is the son of Hyrum and Margaret Glade Derrick. In 1938 he married Allie Jean Olsen of Monroe. They have four children.

The members of this superintendency bring to their callings a rich background of Church service, as well as experience in many civic enterprises. The Sunday School looks forward to a period of spiritual prosperity under their leadership.

—Lorin F. Wheelwright.

NEXT MONTH IN YO

A CAPSULE GUIDE FOR HOME TEACHERS AND PARENTS TO STIMULATE ATTENDANCE AT SUNDAY SCHOOL

Lessons during the month of March

A Gospel of Love COURSE 1 (age 3)

"It's bootiful, Mommy. See it again!"

This is just one way in which the young child may respond to a bright flower, a rainbow, a starlit sky, or sparkling dew on the grass in early morn. March lessons will help the three- and four-year-olds become more aware of the marvels of nature as they enjoy them with others. It will not be unusual to hear, "See it again, Daddy. It's bootiful!"

Beginnings of Religious Praise COURSE 1a (age 4)

Were we born to be loved and to love? Yes, mothers and fathers are so very happy when a new baby comes to live with them. This baby grows and learns to love his parents, brothers, and sisters, and grandparents.

The people we love do not always stay with us. They return to our Heavenly Father. We always remember them because they loved us and we love them.

Growing in the Gospel, Part II COURSE 3 (ages 5, 6)

Did the people of long ago have the same Church to help them that we have today? In March lessons, children will learn that it is very important to live the way our Heavenly Father wants us to live. He sent His Son, Jesus Christ, to earth to show the people how to live; Jesus gave the people something to help and guide them, the Church of Jesus Christ, with the same organization we have today.

Living Our Religion, Part II COURSE 5 (ages 7, 8)

Receive the Holy Ghost! Children in Course 5 will be helped to realize that the Holy Ghost has these important qualities:

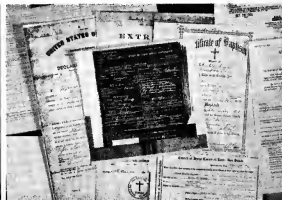
1. The Holy Ghost is a member of the Godhead.
2. The Holy Ghost was sent by the Saviour to be a guide and comforter.
3. The Holy Ghost will help us in our daily lives.
4. The Holy Ghost comes through the power of the priesthood.

History of the Church for Children COURSE 7 (ages 9, 10)

Why do we have temples in our Church? March lessons will bring to these young people lasting answers to this question and other related questions. They will obtain knowledge which will help them resolve to live worthy to enter the temple. Their first experience in the temple may be to be baptized for relatives or others who have died without baptism.

Scripture Lessons in Leadership COURSE 9 (ages 11, 12)

Mene, Mene, Tekel, Upharsin! (Thou art weighed in the balances, and art found wanting!) Class members will be instructed on how to escape the above



OUR SUNDAY SCHOOL

predicament through lessons stressing that the origin of loyalty is the human heart; the trials of life teach us patience or rebellion; we are here to help build up the kingdom of God on earth.

History of the Restored Church COURSE 11 (ages 13, 14)

Moses led more than two million slaves out of bondage, and they wandered 40 years before reaching a destination only 300 miles distant. Brigham Young led some 20,000 latter-day pioneers more than 1,000 miles in a few months. March lessons will make other comparisons of the exodus of ancient and modern Israel.

Principles of the Restored Church at Work COURSE 13 (ages 15, 16)

The scope and pattern of our growth is studied this month. Action based upon the first principles of the Gospel: personal belief (faith); the recognition of a better way of life (repentance); commitment (baptism); and life after death (the resurrection), which is the Easter lesson, are March lessons on the study of endless progress.

Life in Ancient America COURSE 15 (ages 17, 18)

Lessons for Course 15 in March give God's plan of redemption for mankind. Youth will be taught faith in the divine Sonship of Jesus; encouraged in an understanding of Nephi's prophecies about the last days; and will be given Jacob's instructions on greed, pride, unchastity, perhaps stressing Jacob's concept of wealth and its uses.

The Articles of Faith COURSE 19 (ages 19-22)

What is the principal difference between your faith and that of other Christians? Could you answer this question in a single sentence? Could you answer it in a single word? Yes, you could!

Two other lessons this month add to faith the two other steps that make up the famous trio representing the gateway to the kingdom. All converts must take these steps—do you know what they are? One little hint: they are *not* hope and charity in this instance!

Gospel Living in the Home COURSE 25 (adults)

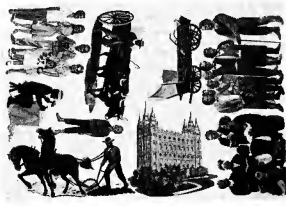
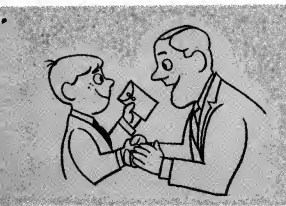
There is no learning without some form of personal contact with actual objects, events, or circumstances in life! Learning is a continuing process from the cradle to the grave. Lessons for March will help parents to understand their children's behavior. They will also discuss how the learning processes affect behavior and the proper time to teach certain principles.

The Gospel in the Service of Man COURSE 27 (adults)

What is the purpose of earth life? To the Latter-day Saints has been given, through modern-day revelation, a knowledge of the divinely appointed purpose of earth life for man. This purpose is to prepare all men for an eternal salvation, and to reward each, according to his merit, with a joyful existence where he may advance toward perfection in knowledge, wisdom, and power to do good.

A Marvelous Work and a Wonder COURSE 29 (adults)

Is the Book of Mormon true? Is authority necessary? What church functions require authority? What did Peter mean by "a royal priesthood"? Each year thousands of people leave other churches to join The Church of Jesus Christ of Latter-day Saints because they are convinced they have found the answers to these questions. Do you know the answers?



Death came at an inopportune time to Mr. Doe. The gloom of his family was somewhat dispelled because he had been prudent enough to secure life insurance to pay off the mortgage on their recently purchased San Diego home; but this relief was of short duration when the life insurance company advised the widow the second year's premium had not been received and she was not entitled to payment.

Mrs. Doe hired a lawyer to press her claim, and, as attorney for the life insurance company, I first met her when she was questioned under oath in a pre-trial deposition. She testified that before the death of her husband, a Mr. Smith had come to their home and claimed he represented the life insurance company. He told them that the institution which made the loan secured by the mortgage would work out the premiums with the insurance company and that they should not worry.

Accepting this at face value, they were not concerned. However, the insurance company can prove that Mr. Smith was not its agent and had no authority to bind the company. Now the husbandless plaintiff and her family are facing the loss of their home. I can still hear her pathetic question: "How could this happen to me?"



BY WHAT AUTHORITY DO YOU SPEAK?

"An agent is one who represents another, called the principal, in dealings with third persons."¹

To create this relationship, a contract is entered into between the principal and agent. This is called the contract of agency; and the right to act in the name of, or in behalf of, the principal is termed the authority or power of the agent. Generally, without the contract of agency, the agent has no right to act for the principal; and his acts do not bind the principal.² Here, Mr. Smith did not have the contract of agency to act for the insurance company; and even though he said there would be no problem with the nonpayment of premiums by the Does, this did not bind the company and it was not responsible for paying off the mortgage.

Similarly, no one has the right to act in the name of, or on behalf of, the Lord without the Lord (the principal) entering into a contract of agency with His agent, pursuant to which He grants His power and authority. The Bible clearly teaches:

And no man taketh this honour unto himself, but he that is called of God, as Aaron.' (Hebrews 5:4.)

The insurance company must act through agents to accomplish its work. But the company reserves the right to choose those who will represent it. It will be appreciative of well-meaning people who advertise and proclaim the benefits of its service—but only those selected will speak authoritatively for the company.

In a like way, those conscientious ministers and leaders who do good in proclaiming Christianity can benefit the work of the Master, but *He* will select those who will hold His priesthood. Mr. Smith may have been completely free of ill motives and only trying to help Mr. and Mrs. Doe, but he had no authority. His mere desire to be of service did not make him an agent of the company. So, too, the Lord has said: "Ye have not chosen me, but I have chosen you." (*John 15:16.*)

John the Baptist taught the same principle when he was discussing the authority of Jesus to baptize;

¹(For Course 11, lesson of March 12, "Organization of the Church"; for Course 13, lesson of February 26, "Priesthood"; for Course 29, lessons of March 12 and April 16 to 30, "Restoration of the Priesthood," "Priesthood Authority," "Melchizedek Priesthood Officers," lessons of March 12 and April 16 to 30, "Restoration of the Priesthood 6; and of general interest.)

²California Civil Code §2295.

³California Jurisprudence, Second Edition; Bancroft-Whitney Company, San Francisco, California, 1952, Volume 2; pages 652-653 and following.

⁴See LeGrand Richards, *A Marvelous Work and a Wonder*; Deseret Book Company, Salt Lake City, Utah, 1950; pages 88-91. See also James E. Talmage, *Articles of Faith*, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah; pages 179-189.

and he said: "A man can receive [take unto himself] nothing except it be given him from heaven." (John 3:27.)

If the Master needed authority to baptize, would not all need authority who profess to act in His name? (Acts 19:13-16, 14:23; Matthew 10:1.)

How could Mrs. Doe have protected herself? Obviously, she should not have taken the mere word of Mr. Smith that he was a valid representative of the insurance company. She should have demanded proof that he was properly called in the way designated by the company, and that the person employing Mr. Smith had the authority to allow him to act for the company.

The scriptures have warned us to use this test by indicating that it is necessary to be "called of God, as was Aaron." (Hebrews 5:4.) Aaron was called by one *already having* authority under the direction of the Lord, and that authority was bestowed upon Aaron. (Exodus 40:13-16.) This is the necessary procedure the Lord has established.⁵ (Numbers 27:15-23; Acts 13:1-3, 6:4-6.) The Lord's procedure cannot be followed unless one having authority is available to bestow His power.

If Mrs. Doe had asked to see proof that Mr. Smith had a direct chain of authority back to the president of the company, there would have been no problem. Using the words of the California Supreme Court, taken from another case, there was a "... duty imposed upon [Mrs. Doe] by law to investigate the authority of the agent with whom [she] was dealing. [She] ... must take the risk ... not only of ascertaining whether the person with whom [she] is dealing is the agent, but also of ascertaining the scope of his powers."⁶

⁵See James E. Talmage, *Articles of Faith*, pages 183-186.

⁶James E. Talmage, *Articles of Faith*, pages 182-183.

⁷*Ernst v. Searle*, 218 Cal. 233, 240 (1935).

Similarly, those who hold the authority of God should be able to show a positive chain of authority from the Lord. For example, in my own case:

I was ordained a high priest on April 20, 1958, by Elder LeGrand Richards, who was ordained an apostle by President David O. McKay, who was ordained an apostle by President Joseph F. Smith, who was ordained an apostle by President Brigham Young, who was ordained an apostle by three men, one of whom was Oliver Cowdery who received the priesthood along with Joseph Smith from the apostles, Peter, James, and John, who were given the priesthood by the Master himself.

This is my contract of agency pursuant to which He has granted His authority.

All of us should feel sorry for Mrs. Doe. As a result of believing in a supposed agent, she now faces the loss of her home. But how much deeper sorrow will come to those who fail to determine whether the men who *claim* to be agents of the Lord actually have a contract of agency with Him and, as a result, lose their celestial home on High. In all humility, we testify that the Lord has re-established His Church and restored His authority to His agents so that all mankind may enjoy the great blessings awaiting those who embrace His Gospel.

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof. (Fifth Article of Faith.)

—J. Clifford Wallace.*

*J. Clifford Wallace is a native of San Diego, California. He graduated from San Diego State College (1952), and from the University of California School of Law (1955). He has practiced law for 10 years. Brother Wallace was baptized when he was a teen-ager and was called to the San Diego East (California) Stake Presidency when he was 29 years old. Just four years later he was made president of the stake. He and his wife Virginia and their four children are members of the El Cajon 3rd Ward, San Diego East Stake. Library File Reference: PRIESTHOOD.

THE CAUSE OF HUMAN LIBERTY (Concluded from page 63.)

people give it; and when the state becomes a director, a controller of the individual, it becomes despotism; and human nature has fought that since man was created; and man will continue to fight that false ideal.

President Woodrow Wilson's last written statement carried a warning to America and her people:

The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. . . .³

The founders of this great Republic had faith in the economic and political welfare of this country

because they had faith in God. Today it is not uncommon to note an apologetic attitude on the part of men when they refer to the need of God's governing in the affairs of men. Indeed, as I have already pointed out, success of communism depends largely upon the substitution of belief in God by belief in the supremacy of the state.

But I say to you, preach in season and out of season belief in God the Eternal Father, in His Son Jesus Christ, and in the Holy Ghost. Proclaim that fundamental in this Gospel plan is the sacredness of the individual; that God's work and glory is "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Library File Reference: FREEDOM.

³Daniel L. Marsh, *The American Canon*, page 83.



1. John' is a happy boy. He has a good feeling about himself and he wants to be brave and do what is right. His father is strong and kind, and his mother is gentle and loving. John is sure that everyone likes him and that he shares in all the smiles and sunshine in the world.

1. Your Father in heaven loves you dearly, and in His sight you are a person of great worth and importance. He may be saddened sometimes by what you do, but He will always have utmost concern and love for you.

JOHN'S REPENTANCE

*by Vermont C. Harward**

As a child meets normal daily developmental experiences, it is essential that he possess a functional knowledge of the principle of repentance in order that he might adequately progress as a result of those experiences. The application of this principle in his youth will forever increase his power to turn from evil and face righteousness.

(For Course 5, lessons of March 19 and April 2, "Repentance Is Necessary" and "Our Heavenly Father Forgives"; for Course 13, lesson of March 12, "Repentance"; to support family home evening lesson 1; and of general interest.)

*Brother Vermont C. Harward is West Sharon Stake Sunday School superintendent. He earned his B.S. and M.A. degrees at Brigham Young University and now serves as principal of the elementary laboratory school there. He married the former Melva Bagley, and the couple have six children.

Photo subject is John Covey, son of John Richards Covey and Jane Parrish Covey. He is a member of the Provo 21st Ward, West Sharon (Utah) Stake.



2. One morning at school John was the last to leave the room for recess. He noticed two dimes just inside Jane's desk. John had been saving money for several weeks to buy his mother a present, and he needed a little more. Suddenly he was tempted. He quickly grabbed the money from the desk, shoved it into his pocket, and raced out to play.

2. In order that you might realize your full potential as an individual and thus find your way back into His presence, your Father in heaven shows you the way and then gives you the privilege of making your own decisions about what you will do. He knows you can grow only by having the experiences that using your own free agency will give you, even though you may make mistakes.



4. Several times during the day John had an uncomfortable, even painful, feeling when he remembered what he had done. But he forgot all about it when he arrived home and joined in the preparation



3. When the class returned, Jane was upset and everyone was disturbed because the money was gone. John tried to tell himself that a lot of fuss was being made over twenty cents. After all, a whole dollar had been taken in another grade not long ago. He was going to spend the money on someone else, anyway. No one suspected him because he had always been such a good boy. This made him feel better because no one would blame him. Slowly John was building up a defense in his own mind to cover up his mistake.

3. When you have sinned, there is always a danger that you will find a way to convince yourself that what you did was not wrong. You may justify and pretend in order to provide yourself and others with reasons for your actions. If you do this you will realize a false sense of comfort for a while and keep the awful feeling of guilt from bothering you too much. However, you will deny yourself the chance for true growth and you will not be free to progress.



for family night. Then, as part of the lesson, his father read a true story about a little Ethiopian shoeshine boy who had to leave his home and go to the city to make his way in the world all alone.¹ To John there was something very sad about the little boy who never had enough bedding to keep him warm at night—who often had to go to bed with his stomach still aching with hunger. When his father read about little Haile lying sick and cold on the dirt floor of the shack for which he paid twenty cents a month, John thought of all his own wonderful blessings.

(Concluded on following page.)

¹"A Bright Smile of Hope," by Val C. Wilcox, The Instructor, October, 1966; pages 384-386.

Something else happened to John at that moment. He suddenly had the overwhelming feeling that he had done something terribly wrong that day. For the first time he felt awfully sorry for what he had done.

John's parents did not notice that he was upset until they found that he could not eat the delicious candied apple his mother had served him. When he complained that his stomach ached, his mother gave him some medicine and put him to bed. John cried

quietly before going to sleep, knowing the medicine wouldn't help.

4. Because your Heavenly Father loves you and knows that you will make mistakes, he has provided a special process whereby you can overcome your sins and be happy and free again. In order to realize complete forgiveness, there are certain things which you yourself must do; and no one else can do them for you. You must begin by admitting to yourself that you have done something wrong and sincerely and sorrowfully feel a recognition of your guilt.



5. The next morning John went first to his mother and then to his dad and hugged them a little harder than usual. It took him several minutes to get up courage to tell them what had happened, but he finally blurted out the whole story. The hurt look on his mother's face and the sound of his father's voice told him that what he had done was now hurting the two people he loved most on earth. At this moment John felt his beautiful world falling apart. But his wise parents didn't punish him; they were glad he had told them about his problem. They sat down with him and together made some special plans. Their love and confidence gave him the courage to face the responsibility for what he had done.

This morning John was more considerate of his little sisters than he had ever been. On the playground at school he didn't get upset when someone didn't kick the ball just right. He also made a special effort to be friendly with everyone. Returning the money to Jane was almost as difficult as telling his parents, but when it was over he felt much better. The only task left now was to find something special he could do for Jane to make up for the trouble he had caused her.

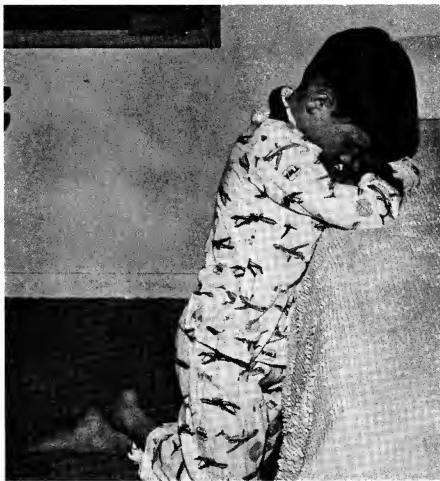
5. Confession of your mistake to the proper person provides you with a friend to aid in your struggle to overcome your weakness. True repentance also requires an earnest determination to abandon forever the wrong and to repair the damage done by replacing it with a righteous act.

To be forgiven, you must be willing to forgive others. There is no assurance of forgiveness for you unless you are truly willing to tolerate the weaknesses of those around you.

6. At bedtime John realized a sense of freedom that he hadn't felt for some time. Still there was something that wasn't quite right. What could it be? Then quickly and quietly he knelt beside his bed. He asked his Father in heaven to forgive him, to help him to be a good boy, and to bless the little shoeshine boy so he could find a good home like his. When he crawled into bed he felt a sweet, warm, comforting feeling, as though his mother and father were beside him and everything was all right. Then he remembered something. He jumped out of bed and ran to the refrigerator. Yes, it was still there! And for the first time in a long, long time, he felt like eating the candied apple.

6. If you have truly completed the requirements of repentance and humbled yourself before your Heavenly Father, you will feel the sweet influence of the Holy Spirit and be forgiven.

Library File Reference: REPENTANCE.



THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. Available magazines are 35¢ each. Reprints of many center-spread pictures (and flannelboard characters since May, 1965) are available for 15¢ each.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material.

Abbreviations on the chart are as follows:

First number is the year; second number is the month; third number is the page. (e.g. 60-3-103 means 1960, March, page 103.)

Fbs—flannelboard story. Cs—centerspread.

Isbc—inside back cover. Osbc—outside back cover.

Conv—Convention Issue.

CR—Centennial Reprint.

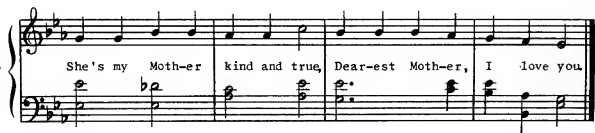
*—not available. Use ward library.

SUNDAY SCHOOL COURSE NUMBER

April	1	1a	3	5	7	9	11	13	15	19	25	27	29
2	63-2-47 64-2-Cover 65-3-96 65-8-Cover 66-3-83 66-5-Cover	61-6-Cover 63-1-Cover 63-2-47 66-4-Cover	61-2-42 65-2-46, Fbs	61-2-46, 52, 66 64-4-131 65-1-Cs 66-3-92 66-8-318	53-3- Cover* 54-1-Cs 65-3-97	Review	54-4-Cs 54-7-Cover 59-7-Cs 61-7-217 61-9-Cs 63-6-Fbs	61-12-404 63-2-43, 61 65-2-56	65-2-78 65-9-348	63-2-73 66-7-250 66-9-Cov- er, Fbs	65-2-72 66-2-48 66-5-192 66-11-446	61-12-402 65-4-132 66-2-48	61-2-56 65-2-56
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DEAREST MOTHER, I LOVE YOU

by Vernon J. LeeMaster





Summary of remarks given at Course 9 Departmental
Session, October Conference, 1966

CHILDREN ARE A CHALLENGE!

by Victor B. Cline*

Children are wonderful. They are complex, they are challenges. I would like briefly to review some of the psychological characteristics of the ten- and eleven-year-old child, that we might better understand how to teach him more effectively.

This is the age when for the first time the child is becoming interested in cooperation and teamwork, especially in team games. Of course, there is tremendous variability. Some children are way ahead of their years; others are behind. And now, really for the first time, they are able to submit to fixed, rigid rules of play. Secondly, they are now starting to plan ahead with increasing frequency. They are not just living so much from moment to moment. Of course, here again, there is great variation; and I am speaking about them as a large group. Thirdly, at their intellectual growth level they are now able to see different sides of a question, they are interested in getting other people's ideas about things. They are very curious, and there is a growing capacity for thought and reason. Adults find them increasingly creative and interesting to have around and to converse with.

The Crucial Age

They are constantly on the go, and friendships now extend beyond their immediate neighborhood.

That is one thing I have noticed about my own children. You know, there is a time when they are dependent on the children that live, I would say, up to eight houses away; then all of a sudden there comes this breakthrough, and they start choosing friends several blocks away who have interests more identical or akin to their own.

This is also an age when antagonism between the sexes is noticeable. That is, the boys live in one world, and girls live and play apart from boys. They are psychologically and socially, in a sense, in separate worlds.

And next, most of them highly value the opinions of their parents and other significant adults in their environment. They are not quite on the roller coaster of adolescent growth, emotional change, and rebellion. But they are still, on the whole, fairly easy to deal with. They are relatively uncritical of the things you teach them, and they have open and receptive minds; but this will shortly change. I feel that this is a very crucial age for teaching the Gospel, because children are now old enough to understand some fairly complex religious teachings, and at the same time they are highly teachable and reachable. With the girls, their minds have not yet completely concentrated on boys, dating, and so forth; and they are relatively unconfused by the chemical and hormonal revolution of adolescence, the growth spurt, and all other things of a similar nature. The same is true with boys. So this is sort of a quiet before the storm. And this is the time when some effective teaching can be accomplished.

This is also the age when they are looking for significant and impressive adult figures in their environment with whom to identify. Now these can be historical figures as Moses, or such a current individual as Elvis Presley; somebody like Nephi or

*Dr. Victor B. Cline is associate professor of psychology at the University of Utah. He earned his A.A., B.A., and Ph.D. degrees at the University of California at Berkeley. He is a high counselor in the University (University of Utah) Stake. He and Sister Lois Cline are parents of eight children.

Billy Casper or Paul Horning; President David O. McKay or a great bishop; or the Beatles; a favorite uncle, one's dad, one's mother, and so forth. In other words, they are searching desperately for the models of manhood and womanhood after which they want to pattern their lives. And these can be truly great people or they can be very corrupt people. In other words, it depends on who happens to have the greatest impact for them. In fact, in providing models for youth to identify with, one thing concerns me a great deal. It is that our 45 minutes a week in Sunday School has to compete, hour after hour, night after night, with so much trash on television, and, of course, the increasingly sick and immoral heroes that are presented in color on widescreen movies, to which our children are ever exposed. I do not believe any of you realize the potential danger that exists there. For seven years I worked in the counseling center of the University of Utah; and some of the terrible problems with which many youth are faced are derived from heroes with whom they have identified, whose values and patterns of behavior are actually very faulty and very sick.

Unless there is tremendous dedication and effort put into our teaching efforts, our children may never hear us. We may be drowned out by TV and radio and other mass media.

The Greatest Impact

Another factor which you might consider is that according to at least some research, students remember only five percent of the content of what you teach them. And even this figure may be high. This means that they will remember a great deal more about you as a person, the testimony you manifest, the Christianity in your life, the way you live, than the actual words or the actual specifics of the message you present in a Sunday School lesson.

I was reared in a part-member family. My mother was a very dedicated member of the Church; my father was a nonmember—a wonderful man, but not a member of the Church. And I remember with utmost clarity a man who was our ward teacher for many years; and though I remember nothing now of what he ever said to us, I remember him as a man of faith, gentleness, kindness, a man of conviction, a man of great heart and spirit. He made an indelible impression on my mind. As long as I live I will never forget this man, but I will never remember a word he said. I would say he was one of the main factors, though he never knew this, in converting my father to the Church. It was the life he led that made the greatest impact, and the same

thing is true in teaching the children in our classes. What I am saying is that we need to teach with fire and spirit; it may be a low fire but it has to shine through or all our fine words and preparations are for nothing. The 24-hour-a-day example that we set as teachers is the thing that really teaches and has great impact.

Two True Stories

I want to tell you about a personal experience. I taught a class in the psychology of adolescence at the University of Utah; and I asked my students to write anonymously a highly personal and complete autobiography, to put a code number on it, because I did not want to know who they were. I will never forget the autobiography I read of one young man. He mentioned that as an adolescent, just a few years previously, he had looked up to an LDS youth leader, one of the most wonderful men he ever knew. And then one horrible, shattering day he found that this man was leading a double life. Everything he was saying on Tuesday night, all the commandments that he gave by mouth, he was breaking at other times. This came as such a shattering blow to the youth that he never could go into an LDS church again. Five years later, when he took my class, his whole personality was still afflicted with this experience.

Let me tell you another story. This had to do with a seminary teacher here in Salt Lake City. On an emergency trip to California, he had to drive all night. Out on the Nevada desert he was getting sleepy at the wheel, he almost went off the road twice, so he pulled into an all-night "eatery." He said to himself, "What I really need is a couple of cups of hot coffee to keep me awake." So he went in there and was going to order some hot coffee to keep awake. This was, you know, for safety reasons. Then he decided he had better have a hamburger, too. There was nobody in the room he had ever seen before. Anyway, he ordered the hamburger and the waitress said, "What will you have to drink?" And he was going to say coffee when she said, "Milk?" He did not have any special clothing on. She had no way of knowing anything about him. And so when she said, "Milk?" he said, "Yes, milk." And he thought, why in the world would she say something like that? When he paid his bill and was leaving she came up to him and said, "Brother Jones, I took a class from you seven years ago, and you know, you were the most wonderful teacher I ever had. Isn't it interesting that out here in the middle of the night I should see you again after these seven years?" All of a sudden a big sinking feeling came into his stomach and he thought, what if I had or-

(Concluded on following page.)

dered that cup of coffee, even for medicinal purposes! What would she have thought of me?

The Saviour's Technique

I cannot impress upon you how important I feel it is that we live our religion as well as teach it, because this, in the end, is what has tremendous impact on children.

I am also convinced that the most effective teaching technique with this age group, psychologically, is to present ten percent of your material as concepts and principles, that is, somewhat in an abstract nature, and the remaining ninety percent in illustrative, parable form. This is the technique the Saviour used with tremendous results.

Who can ever forget the story of the Good Samaritan, or of the Prodigal Son, and all the vast implications these have for human relations, family relationships, and so forth? And there are all kinds of illustrative and wonderful stories which are published in increasing numbers today. Of course, there are also these ever-moving stories which come from our personal lives which we can communicate to the children in our classes.

Start with the abstract principle, the concept, and then use the parable or story to emphasize, to communicate.

Class Control

Another thought I have had is this: no matter how much inspiration you bring to your class, you cannot teach effectively unless you have some order and control. This does not mean that you have absolute silence for 60 minutes. But it does mean that you have what I call "psychological ascendancy"—you control your group.

I remember an experience when I was a student at Berkeley. The bishopric called me to teach a Sunday School class, just exactly this age group. And the bishop said when he called me, "I must warn you. We've had 11 teachers in the past 14 months. This is probably the most difficult class we have ever had. They are very, very difficult to control." I do not know whether he called me because he thought I might put into practical use some of the textbooks on psychology I had studied or not.

I will never forget that first Sunday. After the opening exercises we went downstairs to the class-

rooms. And the thundering herd came down there with such force that when they hit the door all the glass shattered and fell out of it. I shuffled it to one side and invited the children in. I stood before them, and I will never forget the experience of seeing all those beady, mischievous eyes watching me with great intensity. And I knew that what I did in the next five minutes would make or break me. One boy had a peashooter, and he shot a bean or something at the heavy metal light fixture; and you know when a little hard bean hits that, it makes a tremendous noise. Each child had a big grin on his face, watching to see what I was going to do. I did not stop talking. I continued with the lesson, but very gently I went over and escorted the young man out of the room and said, "Just wait outside the door here."

But I could see the class was very edgy and restless, and they had boundless energy. I realized something else would have to be done, otherwise I would be overwhelmed by this tidal wave. So I did something I do not think any teacher had ever done before. Just as the Sunday School superintendent walked in, I asked every boy and girl to stand up and raise their hands up in the air; and for five minutes we had calisthenics. Let me tell you, I really worked them out. And then I said, "All right, sit down. I am the teacher, and I want you to listen to me." I invited the other boy back, and I had no problems after that. I taught the class for about a year. I am not recommending this, but I am saying that you have to have control one way or another; otherwise you cannot teach.

Another thing I have found, at least with the classes I teach, is that you need to be over-prepared. I always have about twice as much material as I ever need. And many times I find that some material is just not appropriate, so I drop it and use other material I have ready.

In closing, I would like to add also the prayer that whatever class we teach or wherever we are, we bring the Spirit with us. Because no matter what our words are, if we do not have the Spirit, we will not be able to effectively communicate with our children. What we want them to remember is the testimony we bring with our message.

Library File Reference: TEACHERS AND TEACHING.

Appreciation is expressed to the planning committee of the Sunday School Departmental Sessions at last October General Conference:
General Over-all Committee:

Willis S. Peterson, chairman; Lorin F. Wheelwright; Clarence E. Wonnacott; Frank S. Wise; Eva May Green; Wallace G. Bennett.
Sub-committee for departmental sessions:

Elmer J. Hartvigsen, chairman; Margaret Hopkinson; A. Hamer Reiser; G. Robert Ruff; Oliver R. Smith; Donna D. Sorensen.

THE FIRE WITHIN

by Reed H. Bradford

Many times during my lifetime I have heard a person say, in referring to another individual: "Someone needs to build a fire under him." I would say: "Would that a fire might be built from within him!"

My story is about a girl we will call Sue. She was typical, in some respects, of many individuals in our society. She responded quickly and intensively to external pressures. She had good intelligence; and she found that this ability, plus hard work, enabled her to compete successfully with others. In school she received all A's during her junior high school years. This brought her many rewards, including the praise of her parents and teachers, the publication of her name on the honor roll, the opportunity to be one of the class speakers at commencement, and a close friendship with Jane, another honor student. Such a life was indeed satisfying.

Sue Lost Her Way

But in high school things began to change. The competition became more severe, and there arrived the day in Sue's sophomore year when she received her first "B," and she did not make the high honor roll. That night when she came home she cried, and nothing that her parents could say brought her relief. "Don't you understand," Sue said, "that it's not the same with Jane and me anymore? She did receive all 'A's' and that fact has changed our relationship. I feel inferior to her."

Subsequently, her feeling of insecurity caused her to withdraw to some degree from her relationship with Jane and others as well. She found it difficult to relate to boys of her own age.

Later Jane received a scholarship to the university and all the attendant satisfactions accompanying it. This was the final and chief factor in the almost complete severance of the relationship of the two girls.

Sue became discouraged and no longer worked as hard in school. Her parents became concerned and began to prod her to do better. Sometimes she re-

sponded because she did not wish to lose the security of her relationship with them, which was about the only one she could depend upon. Life was no longer satisfying as it once had been.

It was during this period that she experienced headaches and severe feelings of depression, indifference, and even hopelessness. She was greatly tempted to resort to practices that seemed to present at least temporary relief. Finally, at the age of nineteen

(Concluded on following page.)



Art by Dale Kilbourn.

(For Course 9, lessons of February 8 and April 16, "A Leader Worships God" and "A Leader Serves the Lord"; for Course 13, lessons of February 12 and 19, "Knowing God" and "Who Jesus Is"; for Course 25, lesson of February 26, "Attitudes Inspire Behavior"; for Course 27, lesson of February 12, "Man Is That He Might Have Joy"; to support family home evening lessons 1 and 3; and of general interest.)

she took her first drink and later engaged in dating behavior of which she knew her parents and the Church would not approve. Afterwards, however, her guilt feelings only made her even more unhappy.

You're Not Just a Statistic

Then one day Sue registered for a class at the university which was needed to fulfill her requirements for graduation. The teacher, in an apparently routine way, asked each of the students to furnish him with some information about themselves. Later he called her to his office. That was the beginning of a new phase of her life.

He told her in words as well as deeds that she was not just a statistic in his class. She was a human being and he appreciated her as such. He helped her to understand that during much of her life her happiness was primarily dependent upon the approval of others. In her mind such approval was to be gained by the attainment of honored positions accorded high status. Only a few people could make the honor roll. Only one person could be queen at a given time.

Sue's teacher gave her a vision of a new kind of status and joy—the joy that comes from the realization of her worth as a child of her Heavenly Father. One day he read to her this statement:

... Behold, I am Jesus Christ. . . . In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters. (Ether 3:14.)

Gradually, the idea became clear to Sue that this meant becoming more like Him, acquiring His kind of knowledge, His kind of wisdom, and His kind of love. She began to realize that there were other kinds of status available to her. One, Sue found, was in honestly trying to develop her potential in accordance with His way of living. In *The Story of the Other Wise Man* by Henry Van Dyke, Artaban searches 33 years to find the King. But during the years of his search he rendered service to humanity. "He fed the hungry, clothed the naked, and healed the sick, and comforted the captive."¹ In the process he gave away three great gems he had intended to give to the King: a sapphire, a ruby, and a pearl. As he gave away the pearl, the last of his gems, he concluded that the search was now ending in failure.

What had he to fear? What had he to live for? He had given away the last remnant of his tribute for the King. He had parted with the last hope of finding Him. The quest was over, and it had failed.

But even in that thought, accepted and embraced, there was peace. It was not resignation. It was not submission. It was something more profound and searching. He knew that all was well, because he had done the best that he could, from day to day. He had been true to the light that had been given to him.²

Lasting Satisfaction

This kind of status is available to everyone, not just to the few who attain honored positions in the world.

Sue began to discover many potentials in her character. Slowly she gained a justified respect and love for herself. This made her feel good inside.

She also began to sense, understand, and feel something else. On one occasion the Saviour said:

I will not leave you comfortless: I will come to you. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:18, 21.)

Sue began to think of Jesus, not as someone who lived on earth some two thousand years ago, but as someone she could talk to, depend upon, and receive direction from. She understood the significance of a promise He made: "Behold, I will baptize you with fire and with the Holy Ghost." (3 Nephi 12:1.) [Italics ours.]

Her whole life changed. She was now motivated from within. She began to reach out with her mind and spirit in order to grow. She no longer took classes merely "in order to meet a requirement of the university." Her chief method of study was no longer cramming sessions. She devised an efficient system of keeping notes which she reviewed and thought about daily. Now her motive was to understand great principles of human behavior that would bring her lasting satisfactions, not only now, but throughout all eternity.

Sue felt a close kinship with the younger Alma.

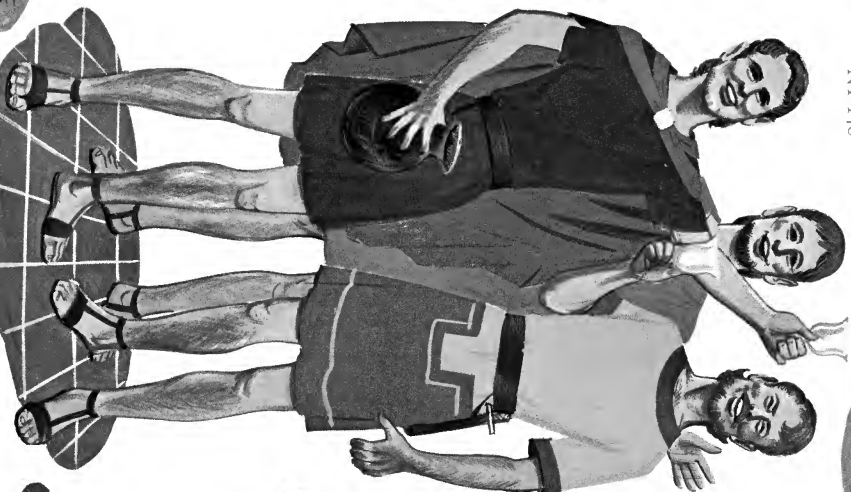
... I was racked with eternal torment, for my soul was harrowed up to the greatest degree. . . . Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell. . . . I cried within my heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness. . . . And now, behold, when I thought this, I could remember my pains no more. . . . And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain! (Alma 36:12, 13, 18-20.)

Her soul, too, was aglow with FIRE.

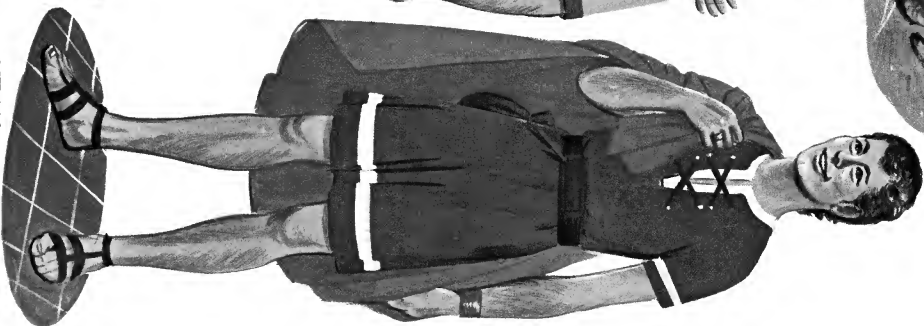
¹Henry Van Dyke, *The Story of the Other Wise Man*; Harper and Brothers, New York, N.Y., 1895; page 62.

²*The Story of the Other Wise Man*, page 74.
Library File Reference: SPIRITUAL VALUES.

NT 148



NT 150



NT 146

NT 147

The River Jordan

BY LORIN F. WHEELWRIGHT

Rivers stir our feelings. They have their own personalities and meanings and these seem to run deep in the human heart, and doing so they influence our fortunes. So, in ballad and hymn we sing their legends from generation to generation.

Some rivers flow gently, as does the sweet Afton; and we sing with Robert Burns, "My Mary's asleep by thy murmuring stream, Flow gently, sweet Afton, disturb not her dream."

Others defy us. Oh, how strongly we feel the harsh pull of the cold, stiff currents of the Volga as our muscles tense to the sharp accents and somber harmonies of the boatman's song! Then with other streams we float in memory to scenes of childhood and feel the warmth of friends and family.

Just hum a strain of "Way Down Upon the Swanee River." The place is hardly visible on the map, and few travelers seek its shores. Yet it flows warmly in the hearts of men throughout the world as they sing, "When will I see de bees a-humming, All roun' de comb? When will I hear de banjo trumming, Down in my good old home?" A nostalgia haunts us when we hear "Swanee River."

There is one river that surpasses all others in song, story, and meaning. It is a river of hope, a symbol of spiritual redemption. It is the River Jordan. As we stood on its banks I heard over and over in memory the troubled strains of the song, "Deep River." I pictured the impassioned camp meetings of Negro slaves where the question was sung, preached, and shouted: "Oh, don't you want to go to that gospel feast, that promis'd land where all is peace? . . . Deep River, my home is over Jordan . . . I want to cross over into camp-ground."

Why does this river stir these strong emotions? Why is it the symbol of salvation, freedom, and release from pain? Why is it the one barrier to cross from a wilderness of despair to the glory of a better life — if not in this world, then in the next? To find the answers one must search the scriptures. In them is the meaning of this spiritual force that flows on and on in an endless stream.

Moses longed to cross the Jordan. It was his dream and his ambition. For this he led his weary band of wanderers for forty years through the wilderness.

As he approached the promised land, he prayed:

O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand. . . .

I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

Moses charged his followers with the truth that the Lord had brought them "out of the iron furnace, even out of Egypt, to be unto him a people of inheritance." (Deuteronomy 4:20.)

He spoke in sadness when he said, "The Lord was angry with me for your sakes . . . I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land." (Deuteronomy 4:21-22.)

He exhorted them to keep the covenant, "even ten commandments," and warned them against the day when their children's children might make graven images and do evil in the sight of the Lord. If such should happen, he prophesied,

. . . the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. (Deuteronomy 4:27-28.)

And then with compassion he foretold of God's ultimate mercy upon Israel:

But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shall be obedient unto his voice . . . he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them. (Deuteronomy 4:29-31.)

In these eloquent phrases that roll like the river down through time, Moses tells us that to cross over Jordan is to inherit a land, promised by God to His people in return for their keeping His covenants. Jews and Christians alike revere this sacred spot because of their common covenant to live righteously. Jordan is the symbol of that covenant: a promise for a promise.

Our Arab guide seemed to respect Jordan, although we did not exchange views on the subject of the "promised land." I was aware that much of the conflict between the countries of Jordan and Israel today stems from a basic difference over "whose land is this, anyway?" Have the Jews returned to their homeland in answer to God's promise, or are they but another conqueror, come to despoil and overrun the Arabs who have pos-

The River Jordan

Photograph by
LORIN F. WHEELWRIGHT

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sessed it for centuries? Both sides feel bitterly antagonistic on this question; and the Jordanian Arabs consider themselves still at war with Israel with only a truce preventing open hostilities. As we read of breaks in that truce, we see before us a further unfolding of an ancient drama, with the last acts yet to be played.

The early scenes of that drama were fantastic by any measure. Joshua did lead his throng over the Jordan. He commanded twelve chosen priests to carry the ark of the covenant into the Jordan; and the river halted in its course, letting the Israelites march over on dry land just as they had done at the Red Sea. The power of God was manifest here; and "On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life." (*Joshua 4:14*.)

At the Jordan we also felt a reverence arising from the events surrounding the baptism of Jesus. It was here that Christ came to John "to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. . . ." (*Matthew 3:13-15*.)

Here at the River Jordan, where God fulfilled his covenants with the children of Israel, His Son made another covenant: to obey His Father's will. Here He showed to the world that if baptism is required of man, He, being the Son of man, would be baptized. He later told Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (*John 3:5*.) So Jesus set the example and witnessed unto the Father that He was determined to "fulfil all righteousness." And He has asked all men to do likewise.

The waters of the Jordan did not flow rapidly where we stood on that December day. In spring flood it is deeper. An Arab oarsman, who seemed to be as ancient as the scenery, ferries tourists across the river. We took his boat ride, and I photographed the scene from several vantage points. However, the full beauty of the western shore was obscured in the shadows. The next morning at sunrise we drove from Jerusalem back to the Jordan, about fifteen miles by way of the road to Jericho. The sun illumined the green rushes and rolling surface of the water. This is the picture which appears here.

One can easily imagine this as the place where Jesus was baptized because it widens and is ap-

proachable. It reminded me of the first baptism I witnessed as a four-year-old boy. Our whole family went down to the Ogden river just above the old Glenwood Park. In those days it was filled with bushes and rushes. Here, behind a few trees, we changed clothes and entered the stream. It was running just about the strength of the Jordan when I saw it. My father, who was an elder, took hold of my brother with one hand and raised the other to the square. After a short prayer he dipped my brother deep into the water and brought him up quickly. The water ran in rivulets down his face. He smiled. Everyone was happy. My mother cried, and my father wiped away a tear. I heard my brother promise he would be a good boy and live a good life — a promise which he kept all of his days. Though I was only four, I shall never forget that beautiful June day and the feeling of being close to a heavenly power as we all stepped into the river of baptism.

When our party visited the Jordan, these memories came alive. They refreshed my recollection of St. Paul who likened baptism to the resurrection. He said, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (*Romans 6:4*.)

Here we stood on ground made sacred in both the Old and the New Testaments. Here, under the old covenant, God promised a new land to the righteous, and, under the new covenant, life eternal to the repentant. Here we wanted to sing "Oh, wasn't that a wide river of Jordan, Lord?" and we thought, "There's one more river to cross."

Looking at this gentle stream, flowing from the sea of Galilee to the Dead sea, we felt anew that sin can be washed away through repentance and baptism. There is hope in this world for those who seek a new start toward a better life. The Jordan symbolizes that way. But, oh, what a barrier it seems to be to the fainthearted and to those who scorn the simple ordinance of baptism! God has promised all men that they can enter Jordan, make their covenants and cross over into a land of "milk and honey" — a promised land of spiritual prosperity — if they will but take the step and be born again. With that thought in mind we left the place humming, "Roll, Jordan, Roll!"

(For Course 13, lesson of March 19, "Baptism"; for Course 19, lesson of March 19, "Baptism"; for Course 27, lesson of March 5, "The Plan of Salvation"; for Course 29, lesson of March 26, "Ordinance of Baptism"; and of general interest.)

Library File Reference: PALESTINE.



NT 152



NT 149



NT 151

A Father Forgives

A Flannelboard Story by Marie F. Felt

(See Luke, Chapter 15.)

In the land of Palestine where Jesus lived were many people who loved Him dearly. He had taught them to be kind, to love one another, to be forgiving, and to do unto others as they would have others do unto them. Even those who had done wrong felt that He was their friend. From Him they could learn to do better.

One day, as He talked, there "... drew near unto him all the publicans [tax collectors] and sinners for to hear him." Nearby also were proud Pharisees and scribes. The Pharisees were proud, self-righteous people, holding in contempt every nation but their own, also the common people of their own nation. The scribes wrote down and interpreted the Jewish law.

When these people saw the others who had come, they spoke with scorn, saying, "... This man [Jesus] receiveth sinners, and eateth with them." They thought that true leaders should scorn such company, as they did.

Jesus wanted these people to understand that we are all our Heavenly Father's children; that no one is better than another unless he is more obedient to God. He wanted them to understand that our Heavenly Father loves all people and that He is happiest when those who have done wrong repent and once again do the things that are right for them to do. [End of prologue.]

To help them understand, Jesus told this story:

... A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living [wealth].

Instead of saving this money or buying something worthwhile with it, this younger son gathered all he had and journeyed "into a far country." There he spent his money freely. The Bible tells us that he "wasted his substance with riotous living."

Soon after he had spent all his money, a very sad thing happened: "... There arose a mighty famine in that land; and he began to be in want." He had nothing left with which to buy food or to pay rent on his lodgings, so "... he went and joined

(For Course 1a, lessons of February 12 and March 5, "Heavenly Father Planned Families" and "We Are Born To Be Loved"; for Course 5, lessons of March 19 and April 2, "Repentance Is Necessary" and "Our Heavenly Father Forgives"; for Course 13, lesson of March 12, "Repentance"; for Course 19, lesson of March 12, "Repentance"; to support family home evening lessons 1 and 2; and of general interest.)

himself to a citizen of that country; and he sent him into his fields to feed swine." [End of Scene I.]

As the young man sat thinking of all that he had done, he felt both ashamed and very sad. He had lost all that his father had given him. He knew that he had been very foolish. Now he had taken a job which the Jews considered low and degrading. It was no one's fault but his own, and he knew it. At times he was so hungry that "... he would fain [willingly] have filled his belly with the husks that the swine did eat: and no man gave unto him."

At last he said to himself,

... How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. ... [End of Scene II.]

Now when the young man "was yet a great way off, his father saw him." He could tell that his son had suffered much, and his heart ached for the boy. With great joy he ran to meet him.

As soon as they met, he put his arms around his son's neck and kissed him. He had been worried, but now his worry was past. He was deeply grateful to have his son home once more.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father was too happy to listen to what his son had to say. His son was home now. He was safe. He was where he would be warm, well-clothed, and have plenty to eat. At that moment the father was not concerned with what had happened while his son was away. [End of Scene III.]

Turning to his servant he said,

... Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Everyone was happy that the younger son had returned home; that is, everyone but one person. [End of Scene IV.]

(Concluded on following page.)

A FATHER FORGIVES (Concluded from preceding page.)

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

It would have been wonderful had the elder son been as happy as the father, but he was not. Instead, "he was angry, and would not go in." [End of Scene V.]

When his father learned of this he came out to plead with the older son to join the celebration. He told the son of his joy at having the younger son home again.

Instead of understanding how the father felt and adding to that joy by joining in the merrymaking, the older boy objected. He was hurt by the attention being paid his brother. He said that in all the years that he had served his father well and had obeyed him in all things, not once had his father given him so much as a kid that he might make merry with his friends. But as soon as his brother had come home, even though the brother had spent unwisely all the wealth given to him by his father and had kept company with wicked people, the father welcomed him home with open arms and killed the fatted calf for him.

With great affection, understanding, wisdom, and love, the father spoke to the older son again. He wanted to help him understand that by welcoming his brother they were celebrating the occasion of his repentance and were rejoicing because of that repentance. At no time were they showing approval for the bad things that he had done.

And he said unto him, Son, thou art ever with me, and all that I have is thine.
It was meet [proper] that we should make merry,

and be glad: for this thy brother was dead, and is alive again; and was lost, and is found. [End of Scene VI.]

How To Present the Flannelboard Story:

Characters and Props Needed for This Presentation Are:

- Picture of Jesus. To be used in telling the prologue. (Any good picture of Jesus.)
- The father, seated. (NT145.) To be used in Scenes I, IV, and VI.
- The younger son, standing. (NT146.) To be used in Scenes I and IV.
- The younger son, ragged and unkempt. (NT147.) To be used in Scene II.
- The younger son in the pigsty with swine feeding. (NT 148.) To be used in Scene II.
- The father and younger son embraced in greeting. (NT149.) To be used in Scene III.
- A group of the younger son's friends. (NT150.) To be used in Scene IV.
- The elder son. (NT151.) To be used in Scenes V and VI.
- A servant. (NT152.) To be used in Scene V.

Order of Episodes:

PROLOGUE: Tell the first three paragraphs as background for the scenes which follow. (Not shown below.)

SCENE I:

Scenery: A room in a wealthy home.

Action: A father is talking to his younger son. The son is asking for his portion of the father's estate. The father grants his request.

SCENE II:

Scenery: An outdoor scene. A field with a pile of husks at one side.

Action: A young man is seen seated by the husks, thinking. By him are the swine, eating.

SCENE III:

Scenery: An outdoor scene showing a road running into the distance. At the back is the father's home.

Action: The father and younger son are embracing in greeting as they are seen on the road.

SCENE IV:

Scenery: Same as Scene I.

Action: The younger son is seen dressed in the best robe, a pair of shoes on his feet. The father looks on admiringly. Around them are the friends who have come to celebrate the prodigal son's return.

SCENE V:

Scenery: An outdoor scene, just outside the father's home.

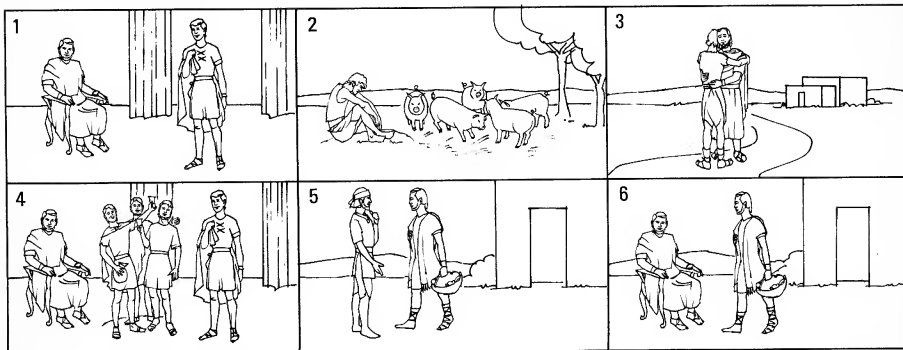
Action: The older son is seen talking to a servant.

SCENE VI:

Scenery: Outdoor scene.

Action: The father is seen talking with the older son.

Library File Reference: JESUS CHRIST—PARABLES.





WHY AND WHY NOT?

WHY ARE PLAYTHINGS RECOMMENDED FOR USE IN THE NURSERY COURSES?

Perhaps the first group experience the child has outside his family circle is when he enrolls in the Sunday School Nursery class. Being with a group of equals is a significantly different situation for him. He must take turns, share, and listen to the teacher. His Sunday School lessons are short, conversation-type presentations, with abundant use of pictures and objects, but even these tax his power to understand and cooperate.

With this listening-looking-talking period comes a time to participate in living the lesson through play with others. Moral and spiritual values are experienced as teachers guide the children in spontaneous activities where acceptance of required limitations is necessary. Some children withdraw under this stress, some are friendly and seem to expect friendli-

ness from others. Some are defensive or aggressive.

Part II of each lesson in Courses 1 and 1a provides an opportunity for children to experience success in their relationship with other children, to realize that they can enjoy and respect each other. As they play with blocks and other toys, early personality trends become apparent. It is important that the teacher be aware of individual differences as she guides the children in these first social learnings. Blocks furnish an excellent medium of expression for the ideas and feelings of children. Their use provides opportunity to guide relationships.

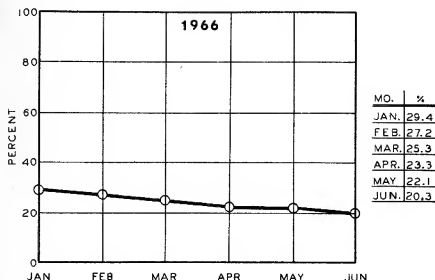
Sharing books is a rich experience for the children in Course 1. Appropriate books recreate for the three- and four-year-old children the familiar world they know.

Crayons and large paper provide for large movements in spontaneous expression. A teacher should recognize each child's creation by putting her interpretation on it: "It is like the sky." "Do you see all of these colors in our beautiful world?" "Your picture tells us about the bright sunshine."

Even in Sunday School, small children tend to feel more secure with a doll to cuddle.

Sharing, being fair, truthful, helpful, kind, and forgiving are only a few of the moral and spiritual values that children can be guided to practice in their relationships with each other in this Sunday School experience of living the spoken lesson.

Statistics Interpreted (The Secretary's Corner)



SUNDAY SCHOOL ATTENDANCE

January - June, 1966

Sunday School attendance in the stakes of the Church during the first six months of 1966 averaged 40.18% of the active and potential members actually

enrolled in Sunday School, according to the *Semi-annual Statistical Report of the Deseret Sunday School Union*.

The average number attending Sunday School in the stakes of the Church during the first six months of 1966 was 747,055, compared to 733,803 for the similar period in 1965. The number enrolled in the stakes climbed from 1,814,883 during the first six months of 1965 to 1,859,114 in the first six months of 1966.

This increase in enrollment in 1966 over that of 1965 kept the average attendance figure of 40.18% for 1966 just slightly under the 1965 percentage of 40.43%. Attendance for the full year 1965 was 39.56% of the enrollment in the stakes.

Those attending Sunday School receive instruction in Gospel principles which motivate their lives. We are concerned about developing teacher effectiveness and enlistment techniques which will reach those not attending. The Gospel is meant by our Saviour, Jesus Christ, to be shared, learned, and lived by all.

—Wallace G. Bennett.



TENDER POINTS OF IRRITATION

The worship service generally contributes tremendously to the spiritual quality of our Sunday experiences. In most areas bishops and superintendents are collaborating for the perfection of this important part of our Sabbath-day worship.

Yet, by force of habit we sometimes fall into practices that detract from the effectiveness of the worship service. Many of these practices seem trivial, while others are more important. Oftentimes members are irritated when things are done that do not comport with their concept of propriety. May I name just a few?

1. *Start on time.* I never remember a time in my association with General Superintendent George R. Hill that he would allow a meeting to be started late. This sterling virtue induces people to be on time. It is not difficult for superintendent and organist to be in their places on time, with the prelude music commencing five minutes before the appointed time for the service.

2. *Never turn over your meeting to another for an announcement.* While there may be exceptions to this rule, the worship service usually gets out of hand if the superintendent invites or allows some other person to announce his own special program. When the bishop feels special announcements are necessary, it is usually better to present them in the groups directly involved.

3. *Avoid lengthy verbal directions during hymn practice.* What a joy it is to engage in a hymn practice with a chorister who gives

just the needed amount of emphasis to tell the purpose of the song, emphasize the words and their meaning, with a word of encouragement, rather than a long didactic dissertation on hymnology!

4. *"I say this in the name of Jesus Christ. Amen."* This expression at conclusion of 2½-minute talks and other remarks has become extremely commonplace. The statement is inaccurate. There are three types of expression which commonly end with the words, "in the name of Jesus Christ." The first is a prayer, the second is a testimony, and the third is a blessing.

If the speaker desires that the principles mentioned in his talk be inculcated in the lives of members, it is appropriate to say, "This I pray in the name of Jesus Christ. Amen."

If the speaker wishes to bless the members of his audience, he may close by saying, "I ask these blessings upon us in the name of Jesus Christ. Amen."

In other words, we give a prayer, we bear our testimony, we ask a blessing, we perform an ordinance, in the name of Jesus Christ. These are the things we say in His name.

5. *So often the chapter and verse are repeated with the sacrament gem. This is wholly unnecessary.* It also disturbs the recitation in concert. The citation is given only for the purpose of facilitating study of the passage, to give better understanding of its context, and to promote easier learning of the memory gem.

6. *The closing prayer.* Have you ever been annoyed at the conclu-

sion of a great spiritual experience by someone beginning the benediction with the words, "Heavenly Father, we come before Thee at the close of this meeting"? The opening prayer asks for our Heavenly Father's spirit to be with us. The prayer in our hearts during Sunday School has been that He is with us, that He hears and answers our prayers, that He is guiding us, and that the Holy Ghost can be with us. It is completely foreign to our convictions to *conclude* a meeting with prayer using the words, "We come before Thee." Rather, say "Our Heavenly Father, we thank Thee . . ." and then add suitable words of thanks.

These few suggestions are made that you may, by instruction to teachers and those responsible for training participants in the worship service, avoid these tender points of irritation and strengthen individual spirituality in the worship service.

—Superintendent

Lynn S. Richards.

Library File Reference: SUNDAY SCHOOL—WORSHIP SERVICE.

COMING EVENTS

January to mid-February
Instructor Campaign

• • •

March 26, 1967

Easter

• • •

April 6, 8, 9, 1967

General Conference

• • •

April 9, 1967

Sunday School Conference

*"Teaching Insights"—Second in a Series
by Lowell L. Bennion*

ADAPTING THE GOSPEL TO HUMAN NATURE

One of the world's great teachers, Confucius, engaged in an interesting dialogue with some disciples, was asked:

"Should I immediately put into practice what you have taught?" The teacher answered, "First, you must consult your father and elder brothers. Why feel that you should act immediately?"

Another asked the same question: "Should I immediately put into practice what you have taught?" To him Confucius replied, "Put these teachings into practice immediately."

A third disciple who heard Confucius give the opposite advice to two people who had asked the same question was confused and asked for an explanation. The Master replied that the first disciple had more than his own share of energy; therefore, he was kept back. The other was retiring and slow; therefore, he was urged forward.¹

Confucius taught and lived by a very definite set of principles, but as he taught his way of life he was also mindful of the character and temperament of his students and adapted his counsel to the needs of the particular person he was teaching.

This is an art practiced by all great teachers, including the Saviour Himself. Walking by the Sea of Galilee, Jesus saw two brothers, Peter and Andrew,

... casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. (Matthew 4:18, 19.)

Again, in His encounter with self-righteous scribes

¹See Robert O. Ballou, *Bible of the World*; Viking Press, New York, N.Y., 1939; pages 407, 408.

and Pharisees who had humiliated a sinner in public, Jesus said to the men:

... He that is without sin among you, let him first cast a stone at her.

And to her,

... Neither do I condemn thee: go, and sin no more. (See John 8:1-11.)

Gospel teachers are in a position similar to that of physicians. The doctor has two things in mind: his vast resources of knowledge, skills, and medicines—his science; and the patient who is to benefit from his science. The doctor would never think of treating all of his patients in a like manner or any one of them without a diagnosis. In fact, his success depends mostly on the accuracy of his diagnosis.

The teacher of the Gospel is the physician of the soul. The Gospel is true, beautiful, good for man; but at particular times individuals need to hear and learn different aspects of it, to meet their crying needs, or to develop their interest in it. Therefore, the teacher, like Jesus, must know his students individually and as a group and be selective in emphasis.

Students of all ages have some needs in common: they have failed and sinned; they hunger for love, for self-respect, for adventure. But at each age level, and individually, they have unique concerns. What is on the mind of a 13-year-old boy or girl, a widowed mother, an elderly man? What is John or Mary worried about?

Questions:

1. Whom do you teach?
2. What needs are peculiar to their age and circumstances?
3. Illustrate how you have adapted (or plan to adapt) one of your lessons to the needs of your class or to an unnamed individual in it.

Library File Reference: TEACHERS AND TEACHING.

Memorized Recitations

for April 2, 1967

Scriptures listed below should be recited in unison by students of Courses 11 and 19 during the worship service of April 2, 1967. These scriptures should be memorized by students of the respective classes during the months of February and March.

COURSE 11:

(This scripture explains to us that through sincere prayer and

faith in Christ we may gain a testimony of the truthfulness of the Gospel.)

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

—Moroni 10:4.

COURSE 19:

(This scripture tells us of the three degrees of glory and that the dead will be resurrected to one of these three degrees.)

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption."

—I Corinthians 15:41-42.

Our Worshipful Hymn Practice

Senior Sunday School Hymn for the Month of April



HYMN: "A Poor Wayfaring Man of Grief"; author, Montgomery; composer, anonymous; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 153.

This is the hymn so very closely associated with the most tragic scene in Mormon history, the assassination of the Prophet Joseph Smith and his brother, Hyrum, in Carthage Jail, June 27, 1844.

John Taylor and Willard Richards, intimate friends of the Prophet and the Patriarch, were in Carthage jail with Joseph and Hyrum. John Taylor sang to cheer the group. This was an occasion similar to that one long ago when Jesus sang with His disciples the night He was betrayed. The hymn which Jesus and His disciples sang has been lost. But the hymn by John Taylor was, "A Poor Wayfaring Man of Grief"; and we are recommending it for consideration and practice.

We do not sing this hymn often. I think we can find the reason for this, and we shall try to offer a remedy. In the first place, the stanzas are very long, they are twice as long as the usual hymn. And there are no less than seven stanzas, the last of which must be used to resolve the mystery of the identity of this "Poor Wayfaring Man of Grief."

Clearly, the form of this hymn (or song or ballad) is the form of a story-telling song, usually meant to be sung by a soloist, a balladier. This quality made it ideal for singing by John Taylor. For congregational singing let us recommend the procedure which is followed in the case of all hymns with ten, twelve, or twenty stanzas. When this hymn is announced by the

presiding person, he should clearly state that three stanzas are to be sung: the first stanza, his choice of one of the middle stanzas, and the last stanza. In this way, the hymn can be sung in five different versions, depending upon which middle stanza is chosen.

This recommendation is not an invention of mine. There are hymn-boards in many churches which indicate not only the number of the hymn, but also the number of verses to be sung. This covers the first hurdle toward having the hymn sung oftener, honoring thereby our two martyrs, Joseph and Hyrum.

To the Chorister:

Let us try to sing this in a ballad-like style, not at all rhythmic, but free-flowing. This means that the chorister will use his best technical means to get us all started together on the first two notes. The technique, of course, is the one of an effective, ample, preliminary beat, which has been described and urged upon choristers many times on this page.

Give a little extra time at the end of each four-measure phrase. This will give the singers an opportunity to breathe and will present the melody in its own leisurely, story-telling style. Let the chorister beware of being a dictator. Rather, be a sympathetic guide, sympathetic both to the style of this music and the singers.

Let the people sing as they will, especially in this hymn where homespun ways are more congenial than the systematized ways of music as it is taught in a conserva-

tory. This music is not sophisticated. Moreover, many a person who thinks he is singing tenor or bass is sometimes merely a monotone or else is not willing to exert himself enough to sing the tune along with the rest of the faithful.

This reminds me of an occasion when someone asked a wise old singing leader how he could stand to hear old Brother Stanton (who was the best blacksmith in town) bellow off-key the way he did at church gatherings. The wise old leader replied: "Brother Stanton is one of our most devout worshippers, and when he bellows he is a supreme musician. Just look into his face when he sings and you hear the music of the ages. Don't pay too much attention to the sounds he makes. If you do, you may miss the music."

The most aristocratic of all living musicians, the 90-year-old Pablo Casals, keeps shouting to performers: "Don't just play the notes, let's hear the music."

—Alexander Schreiner.

Library File Reference: SUNDAY SCHOOL—WORSHIP SERVICE.

April Sacrament Gems

SENIOR SUNDAY SCHOOL

Jesus said, "... This cup is the new testament in my blood, which is shed for you."¹

¹Luke 22:20.

JUNIOR SUNDAY SCHOOL

Jesus said, "I am the resurrection, and the life. . . ."²

²John 11:25.

Junior Sunday School Hymn for the Month of April

HYMN: "My Tithing Gives Me Happiness"; author, Vilate Raile; composer, Tracy Y. Cannon; *The Children Sing*, No. 67.

During the restoration of the Gospel through the Prophet Joseph Smith, the law of tithing was given. This law requires that we give to our Heavenly Father one-tenth of our earnings, to be used by His Church. Tithing is a commandment. Our Heavenly Father gives special blessings to those who obey this law.

The concept for "My Tithing Gives Me Happiness" is: *When we pay our tithing we are happy*. The Sunday School and parents can bring much happiness into the lives of children by helping them to be tithepayers. This places them on the tithing records of the Church.

The hymn is made up of four, two-measure phrases. The words give a wonderful message on tithing. Although the melody line sounds simple, there are no two measures alike.

To the Chorister:

Before introducing the song, the chorister or several older children in Junior Sunday School who have had a lesson on tithing may give an explanation of the meaning of the law of tithing. If children do this, have them prepare in advance. Then the chorister may sing the song several times while the children listen. Then teach the song by rote.

On succeeding Sundays money may be used to show the ten equal parts of a dollar by using ten dimes on a chart; or show the equal parts of a dime by using ten pennies. These may be placed on the chart with masking tape or plasticak (a reusable adhesive). Then the one part can be removed to show the one-tenth share for the payment of tithing. Boys and girls will enjoy seeing the use of real money on the charts.

It is interesting to note that each phrase begins on the fourth count of the measure. However, some are full-count quarter notes, while others are one-half-count eighth notes.

The piece should be sung at a moderate tempo, as indicated, and in a *legato* style.

To the Organist:

For inexperienced organists, the melody and the upper notes in the bass cleff (tenor) may be played together. The harmony of the two parts will be interesting to listen to while learning the music. Then play the music as written. The note value of the dotted-quarter followed by an eighth should be observed. Finally, the melody should lead out and the accidental markings (flats, naturals, sharps) should be played correctly.

"Theme of The Blessed Spirit" by C. W. von Gluck is the instrumental number for April. It is found in the supplementary book, *Preludes, Offertories, Postludes*, selected and arranged by John W. Schaum. *Lento*, the tempo marking, means that the piece should be played slowly. However, with the use of so many eighth-note passages in the bass part, a feeling of movement is maintained. Phrasing marks should be observed. For the worship service, organists

should play the number with feeling but not as loud as indicated. The melody is in the right hand. Beautiful harmonies are heard when both hands are played together.

There are some beautiful songs which can be performed by the Junior Sunday School in Senior Sunday School on Mother's Day. Some of them are new to children and choristers. "Dearest Mother, I Love You," by Vernon J. Lee-Master, is reproduced this month on page 73. It is also in the *Re-print* book, page 5. While it is a simple number, the chorister may want to teach it early.

"That Is My Mother" and "Like Sunshine in the Morning," both by Becky Lee Hill, are longer numbers. They may be found in the February, 1966, issue of *The Instructor*, pages 68 and 69. There are two verses to the first one. It is suggested that one of these songs may be introduced in March. Those that have not been heard before may be played as a prelude the same Sunday the songs are being taught.

"Mother, I Love You" by Mollie Renstrom, from *Sermons and Songs for Little Children*, page 61, may be taught in April as it is not long and may be familiar to some.

—Florence S. Allen.

Organ Music To Accompany April Sacrament Gems

Darwin K. Wolford

The Saints laid out broad streets, built gracious homes, planted gardens and fruit trees, established shops and trades, all in the impermanent sanctuary of Nauvoo . . .

A CITY IN THE BEND OF THE RIVER

*by Rowena J. Miller**

Nestled in the bend of the mighty Mississippi River lies the historic city of Nauvoo, Illinois, rising from "the Flat" on the river bank to "the Bluff," and thence eastward to the rolling prairie.

The vanguard of Church members expelled from Missouri, arriving during the spring of 1839, found a few buildings clustered around the steamboat landing at Old Commerce and three or four dwellings along the river for about a mile to the south, including the log house in which the Prophet Joseph Smith made his first home. On the Bluff were scattered the homesteads of the "old citizens" on approximately five sections of land, which, with the two partial sections in the bend of the river, were included within the city limits of Nauvoo under the City Charter.

The Saints had again found a home. Before the summer was out, surveys were made and the city was platted. Broad streets were laid out, and some were named for prominent Church leaders. We find Joseph and Hyrum Streets, Brigham and Young and Woodruff Streets, Parley and Kimball, Knight, Mulholland, Partridge, and others.

Nauvoo was one of the very earliest cities in the country to be planned and laid out *before* being settled.

Each block was divided into four one-acre lots, and it was contemplated that a home would be built on the corner of each lot, with space in the interior for kitchen gardens, fruit trees, and outbuildings. Some lots had their own wells, and others used communal wells, where more than one family procured water.

However, the city grew and developed. The lots on the Flat were divided to make homes for the new arrivals. The Church purchase was supplemented by the subdivisions of the "old citizens" on the land to the east—notably, the Ethan Kimball and Daniel H. Wells Additions.

(For Course 7, lessons of March 26 and April 2, "An Illinois Homeland" and "Nauvoo the Beautiful"; for Course 9, lesson of March 26, "A Leader Is A Builder"; for Course 11, lessons of February 19 to March 12, "Saints in Illinois," "Light and Darkness," "Cause of Persecution of the Saints," "Joseph Smith," and "Dark Days of Nauvoo"; and of general interest.)

On the outskirts of the city were farms and grazing land. A drover would take out the milk cows each morning and return them to the city dwellers in the evening.

Main Street, a broad thoroughfare eighty feet wide, was lined with shops—milliners and tailors, bootmakers and saddlers, silversmiths and watchmakers, a gunsmith and locksmith, drug, variety, and general stores, even a daguerreotype artist. All branches of the building trades, millers and smithies, and practically any and every kind of shop or trade that could be found in any of the cities of the country could be found at Nauvoo. The business section expanded to Parley Street, and then with the building of the temple, to Mulholland Street on the Bluff.

The first concern of the Saints on their arrival at this new home, where they expected to live and prosper and never to leave, was to prepare shelters for their families. The first houses were of logs, sufficient to keep out the weather. But the people were ever improving. They added the comforts and the refinements which they had possessed in their former homes. Soon scattered over the land were neat, frame houses, interspersed with brick houses.

To the log house into which the Prophet Joseph moved his family in 1839, there was added a frame addition. Later, in 1843, the Mansion House was erected for his home and for the lodging and entertaining of visitors to the city.

On his return from England, Brigham Young found his family in an unfinished log house, the wind whistling through the unchinked walls. He first built the center portion of the house now standing, with its step fire-gables, so typical of the architecture to be found in Nauvoo; and as his responsibilities grew, as President of the Twelve and leader of the people after the martyrdom of the Prophet, a west, and then an east, wing was added.

Wilford Woodruff moved his family from their

*Sister Rowena J. Miller is Assistant Historian of Nauvoo Restoration, Inc. She has attended the University of Utah and LDS University and was secretary to the late President J. Reuben Clark, Jr. Her husband is Erroll W. Miller, and the couple live in the North 18th Ward, Ensign (Utah) Stake.



1. *The Mansion House, built in 1843 for Prophet Joseph's home, was also used to lodge and entertain visitors to city.*
 2. *Typical architecture is seen in Brigham Young's home with its step fire-gables. The two wings were added later.*



temporary quarters in Montrose, across the river, to a small house "under the Bluff." He soon built an addition to the house, and in 1844 built his Federalist-style dwelling.

Heber C. Kimball purchased acreage in the woods of the Kimball Addition and built a log house in which his family lived while he was in England on his mission. When he returned, he sold his cabin and moved to another log house on the Flat and added a "brick room." But then he, too, felt the need for improvement and in the summer of 1845 commenced a beautiful two-story building adjoining his "brick room." The house was not finished until after the agreement to leave Nauvoo was forced upon the Saints. But Heber C. Kimball was not content to leave an unfinished building, and he completed and furnished the house.

These are but four examples of the hundreds of homes built by members of the Church under difficulty and hardship.

Early in the years following the exodus of the Saints, the frame and log houses disappeared, some of them dismantled for sale down the river, others for firewood. Brick buildings were torn down and the brick used in modern structures. But there are standing at the present time approximately fifty of the old buildings, some brick and some frame. Obvious changes have been made in some and research is going on to determine their original structure. However, very little outside change has occurred on the simple but elegant lines of the Woodruff house.

Early in the 1950's a great-grandson of Heber C. Kimball, J. LeRoy Kimball, M.D., began the restoration of the beautiful Kimball home. And the dignified homes of Brigham Young and Wilford Woodruff are now being restored by Nauvoo Restoration, Inc., of which Dr. Kimball is president. The Homestead and Mansion House of the Prophet Joseph are the properties of the Reorganized Church and are being shown to visitors.

Nauvoo has been designated by the National Parks Service as a "place of exceptional value in our national history," and Nauvoo Restoration, Inc., was created and is sponsored by The Church of Jesus Christ of Latter-day Saints to preserve this historic contribution to American history.

Library File Reference: CHURCH HISTORY-ILLINOIS.

3. *Wilford Woodruff's family lived in a small house "under the Bluff" until 1844, when he built Federalist-style home.*
 4. *The Heber C. Kimball home, begun in 1845, was an addition to the brick room they lived in and was finished after the forced agreement for the Saints to leave Nauvoo.*

Every Day A Mother's Day

SUGGESTED MOTHER'S DAY PROGRAMS, SUNDAY, MAY 14

For Senior Sunday School

THEME: *Every Day A Mother's Day.*

DEVOTIONAL PRELUDE.

GREETINGS AND INTRODUCTION TO THE PROGRAM.

OPENING HYMN: "Thanks for the Sabbath School," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 177.

INVOCATION (By an 11- or 12-year-old.)

SACRAMENT HYMN: "More Holiness Give Me," *Hymns*, No. 114. SACRAMENT SERVICE.

PRESENTATION BY JUNIOR SUNDAY SCHOOL: (Organ music as they enter.)

Songs: "Mother I Love You," *Sermons and Songs for Little Children*, Moiséle Renstrom; page 12.

"Dearest Mother, I Love You," Junior Sunday School Reprint of Songs from *The Instructor*, page 5, or *The Instructor*, March, 1961, page 104. Poem: (Choral reading)

EVERY DAY'S A MOTHER'S DAY

*When I wash and wipe the dishes
And do other things Mom wishes
"What a fine helper," she will say.
"This day's been like Mother's
Day."*

*When I took small brother Mike
For a ride on my new bike.
I overheard my mother say,
"This is another Mother's Day."*

*When I give her sunflowers gay,
Picked from the roadside 'cross the
way.*

*Her pretty face just glows and beams,
"How like Mother's Day this
seems!"*

*When to Sunday School I go,
Mother's proud of me I know.
It pleases me to hear her say,
"Every day's a Mother's Day."*

—Hazel W. Lewis.

Songs: "That Is My Mother," Becky Lee Hill, *The Instructor*, February, 1966, page 68. "Like Sunshine in the Morning,"

Becky Lee Hill, *The Instructor*, February, 1966, page 69, also the Junior Sunday School Reprint of Songs, page 7.

Children return to the Junior Sunday School chapel (*organ music as they exit*).

TWO TALKS: (2½ minutes each) "How I Make Every Day a Mother's Day," (by a 9- or 10-year-old boy and a 13- or 14-year-old girl).

VOCAL SOLO: (an appropriate musical number).

Suggested vocal numbers (select one): "For My Mother," Albert H. Malotte (available in three different keys); or "Songs My Mother Taught Me," Antone Dvorak (available in high or low key). (*It is recommended that an experienced adult singer be used.*)

TWO TALKS: (2½ minutes each) "How I Make Every Day a Mother's Day," (by a 15- or 16-year-old girl and an 18- or 19-year-old boy).

TALK: "Every Day a Mother's Day" (by the bishop).

(If tokens are presented they could be distributed at this time while soft organ music is heard in the background.)

CLOSING HYMN: "There is Beauty All Around," *Hymns*, No. 169.

BENEDICTION.

ORGAN POSTLUDE.

(It is suggested that the Sunday School superintendency and teachers plan and correlate the details for these talks.)

For Junior Sunday School

DEVOTIONAL PRELUDE.

GREETINGS AND INTRODUCTION TO THE PROGRAM.

OPENING HYMN: "Count Your

Blessings," *The Children Sing*, No. 51, first verse.

INVOCATION. (a boy in Course 5.)

SONGS: "Mother I Love You," *Sermons and Songs for Little Children*, Moiséle Renstrom, page 12.

"Dearest Mother, I Love You," Junior Sunday School Reprint of Songs from *The Instructor*, page 5; also *The Instructor*, March, 1961, page 104.

SACRAMENT HYMN: "Before I Take the Sacrament," Gladys E. Seely, *The Instructor*, March, 1966; also the Junior Sunday School Reprint of Songs from *The Instructor*, page 3.

SACRAMENTAL SERVICE.

SONG: "That is My Mother,"

Becky Lee Hill, *The Instructor*, February, 1966, page 68.

"Like Sunshine in the Morning," Becky Lee Hill, the Junior Sunday School Reprint of Songs from *The Instructor*, page 7; also *The Instructor*, February, 1966, page 69.

(Junior Sunday School children now go to the chapel to participate in the Senior Sunday School Mother's Day program. They will return after their numbers are completed and have the following program):

HYMN: "A Song of Thanks," *The Children Sing*, No. 43.

TALK: "What My Children Do to Make Every Day a Mother's Day." (By a mother who has children in Junior Sunday School. Her children may be seated in the front row.)

POEM: (By Courses 1 and 1a members.)

*I love my mother,
Indeed I do;
I'll do the things
She wants me to.*

(From *Growing in the Gospel*, Part I, Course 2.)

POEM: (A boy from Course 3)

*Mother dear, I love you,
You are so kind and good.
I hope that I may prove my love.
By living as I should.*

—Hazel F. Young.

TALK: "How We Can Make Every Day a Mother's Day." (by a father who has children in Junior Sunday School.)

POEM: (A girl from Course 3)

*My Heavenly Father sent me
A gift beyond compare—
My Mother with her smiling face.
Her helpful way of being fair.
I'll ask my Heavenly Father
To help a child like me
Make every day a "Mother's Day"
So she will happy be.*

—Hazel F. Young.

SONG: "Songs My Mother Taught Me," Antone Dvorak.

(Sung by a mother.)

TALK: Every Day a Mother's Day"

(Member of the Sunday School superintendency)

CLOSING HYMN: "Love at Home,"
The Children Sing, page 126,
first verse.

BENEDICTION. (By a girl in Course 5)

POSTLUDE.

*Mother's Day Committee: Edith Nash,
Chairman; Marie F. Felt, Florence S.
Allen.*



Photo by H. Armstrong Roberts.

"HANDCART PIONEERS"

Through The Ages

by Victor B. Cline

Every age has tried men's metal and character, but in different ways. As we sit before our color TV sets in automatically air-conditioned and heated homes and wonder whether to trade in our camper or boat for a larger model, we may well reflect that we are greatly blessed with a vast outpouring of material possessions which are limited in number and variety only by our credit rating. We may marvel and shudder at the incredible suffering and hardships of those Saints who crossed 1400 miles of American wilderness with the handcart companies in the 1850's and may well wonder if we, personally, would have the courage, faith, and raw will to persevere through such hardships. But each age has its own special trials and stresses—and men are required to pull their own special "handcarts," each with its particular burden of sorrows, disappointments, and challenges.

If we examine the religious and secular history of Father Lehi and his seed, or the trials and tribulations of the apostles in the early Christian Church after the time of Christ's crucifixion, or Martin Luther, Zwingli, and those other participants in the Protestant Reformation, we see that *every* age has been a time of stress, war, conflict, and struggle, in which man's faith and courage have been continually tested to the limits of human endurance. Men have been continually tempted and pressed to make decisions about their loyalty to their religious beliefs; they have been repeatedly forced to examine their relationship to their Father in heaven—and, in fact, they have been tested again and again and again.

Our Creator has never promised to spare us trials, problems, or pain. He has, however, promised us personal inspiration and revelation to assist us in dealing with the adversities and challenges of life which beset us all.

Wallace Stegner has written probably the most moving and magnificent version of the Saints crossing the wilderness by handcart:

(For Course 9, lessons of February 12 and 26, "A Leader Accepts Responsibility" and "A Leader Has the Courage To Do Right"; for Course 7, lesson of June 4, "Handcart Companies and Stagescoach Days"; for Course 11, lesson of April 23, "Handcart Companies"; to support family home evening lesson 2; and of general interest.)

They were strange looking pioneers—sallow men and women mainly from the depressed collieries and milltowns of England and Wales, old people, frail children—but they struggled indomitably on foot across 1400 miles of savage prairie and mountain, through blazing heat and howling blizzards, defeating death itself in one of the most stirring episodes in the expansion of the West.¹

Each of the handcart companies found death a frequent visitor. Unnumbered graves of children and parents dotted the wilderness trail. Many a father pulled his cart, with his little children on it, until the day preceding his death.

Stegner tells of the Willie Company who on a gray day in October first felt snow brush their faces. "This did not stop their patient dull plodding. Foot after tired foot they forced themselves on a few more miles and camped in some willows. When they awoke the snow was a foot deep. Their few starving draft animals were scattered in the storm and there were five new corpses to be buried. Several days behind them was the Martin Company. The hundred buffalo robes they had bought in Fort Laramie were a mixed blessing; a family might keep warm because of them, but die of hauling the extra weight. Some families had already thrown theirs away. Before them the Platte river ran slush ice, and there was no ferry. Grimly fathers picked up their children and waded out into the river; women hiked their skirts and waded after them. Blue, shivering, starving, they huddled into camp on the other side, and that was where the first snow caught them. For three days they sat there; they could do nothing else. Deaths got so frequent they had to appoint a burial squad of the strongest men. Margaret Dalglish, a stout Scotch girl worn down to skin and bones, but still keeping up, looked across at another young girl by the fire one evening and saw her die in the act of raising a cracker to her mouth. A day or two later she watched as 18 of their company were buried in one snow grave. When the storm blew out they wallowed on a few miles toward the Sweetwater, but before they reached it another three-day storm halted them.

"A woman named Elizabeth Kingsford, alarmed when her husband was not even able to swallow his morsel of supper, wrapped him in their blankets and lay down beside him with all her clothes on. About midnight, terribly cold, she rolled closer and put her hand on him and knew that he was dead. She cried out, but her cries brought no one. The rest of the night she lay grim and dry-eyed beside her husband's corpse; and when the camp could move again, she struggled on with her three children. A

¹"Ordeal by Handcart," *Collier's Magazine*, July 6, 1956. (This is included in stacks of most libraries and at little expense can be secured for personal use by photoduplication.)

night or two later they were so worn out that nobody in the group had strength to pitch their tent. The mother sat down on a rock with one child in her lap and one huddled against each side, and so sat out the night—without hope, almost without thought, without anything left except the indomitable spark that would not quite flicker out.”

The rescue of the stranded Martin and Willie companies in the middle of a raging winter by the Saints from Salt Lake Valley is another epic in itself and is described in masterful language by Stegner in this great narrative.

Yet this writer, as well as every reader, knows

of personal epics of valor, and courage of individuals in this age. No man who takes on a physical body is exempt. And, yet, through the healing processes of love, caring, and sharing, men may bless each other and, in part, remove the sting of adversity. Through this great regenerative miracle the Saints could, then as now, sing with joy and dance with grace and help heal the wounds of the spirit and the body, whether crossing the plains or fighting in a remote jungle battlefield of Vietnam, or suffering the abrasions of normal everyday living that sorely try men's souls in every dispensation of time.

Library File Reference: ADVERSITY.

THE RESCUE



OUR COVER

*Some must push and
some must pull
As we go marching up
the hill,
As merrily on our way
we go
Until we reach the Val-
ley, oh!*

With such inspiring songs the valiant Latter-day Saint immigrants trudged their way across Iowa and Wyoming pulling their meager earthly possessions in handcarts.

The first three companies got safely through to the Salt Lake Valley in 1856 with only the usual degree of fatigue, toil, and hardship. Delayed for various reasons, the two later companies found themselves at Florence, Nebraska, unusually late in the season, poised for the final thousand-mile journey. At that point, wiser counsels to defer the long journey until spring were swept aside by a general eagerness to reach the Valley. Thus it was that on August 25 the last company of 1856, under Edward Martin's leadership, swung gaily out of Florence—unaware of their rendezvous with tragedy 500 miles to the west.

There were no unusual difficulties up to Fort Laramie, but a few days later on October 19, snow, sleet, and piercing wind announced winter's onslaught. Their scant daily rations progressively cut, weakened by fatigue, hunger and exposure, the soul-weary emigrants dragged along the cruel trail. Many suffered frozen limbs, some of which had later to be amputated. Death kept them constant companionship. A wife stirred in fitful, cold sleep to find her husband dead beside her; two others lay down with

hands clasped, to pass into eternal rest; spirits slipped away while in prayer, while sitting by the fire, while eating a crust of bread, while singing a hymn. And the bereaved ones wept and struggled on.

When a surprised Brigham Young learned on October 4 from other travelers that there were companies yet on the plains, he took customary practical and vigorous action. Rescue work was given top priority. Outfits and mules were quickly assembled, provisions and clothing collected; and on October 7 the first hardy rescuers left Salt Lake City. By October's end 250 relief teams were on the road to meet the handcart pioneers.

Rescuers performed great feats of courage, even of heroism. Three 18-year-old youths waded back and forth through an icy river to carry almost every member of the company across, an ordeal from which they subsequently died. One of the scouts, Ephraim Hanks, was forced to leave his supply wagon and push on through the storm on horseback. It was his good fortune to kill a buffalo which he skinned and dressed and loaded on his two horses. When he found the Martin Company on the Sweetwater River, in circumstances such as depicted on our cover, the starved immigrants flocked around him with tears of relief and joy to receive the proffered meat.

Relief wagons finally got through, fed and clothed the travelers, and carried them to Salt Lake City. They arrived November 30 and were housed and nursed by the compassionate Saints in the Valley. Death had claimed perhaps 150 of the original company of 600 or so; but they were Saints in deed as in name, meek and lowly of heart, and only praises to God filled their souls. Whether safe in the Salt Lake Valley or in paradise, they had come home.

—H. George Bickerstaff.

Library File Reference: PIONEERS—HANDCART COMPANIES.

Titles and Dates of Sunday School Lessons by Courses

2nd Quarter 1967

COURSE OF STUDY—1967	Course No. 1: A Gospel of Love	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing in the Gospel Part II	Course No. 5: Living Our Religion, Part II	Course No. 7: History of the Church for Children	Course No. 9: Scripture Lessons in Leadership
APPROXIMATE AGES—1967	Nursery 3	Advanced Nursery 4	Kindergarten 5, 6	Primary 7, 8	9, 10	11, 12
Date of Lesson APRIL 2	Heavenly Father Causes Things To Grow I See Growing Things (17) (18)	God Gives Us Water (19)	Priesthood Remained on Earth (17)	Our Heavenly Father Forgives (13)	Nauvoo, the Beautiful The Nauvoo Temple (16) (17)	Review (16)
APRIL 9	I See Living Things (19)	Animals and Birds Have Food (20)	Priesthood Taken Away (18)	Great Men Repent (14)	Joseph Smith among Friends and Enemies How the Mormons Lost Their First Leader (18, 19)	A Leader Has Faith (17)
APRIL 16	We Say "Thank Thee" (20)	Animals and Birds Have a Home (21)	Priesthood Was Restored (19)	A Special Person (15)	Joseph Smith, Our First President (20)	A Leader Serves the Lord (18)
APRIL 23	Jesus Enjoyed Things of the World (21)	Children Should Have a Home (22)	The Church Was Organized (20)	The Poor in Spirit Those Who Are Humble and Teachable (16) (17)	The Twelve Apostles Lead the Church (21)	A Leader Is Obedient (19)
APRIL 30	Who Sleeps? (22)	When We Go to Heavenly Father's House (23)	Heavenly Father's Kingdom Founded upon Love (22)	The Kingdom of Heaven Is Ours (18)	Homes in the Wilderness Pioneer Life in Winter Quarters (22, 23)	A Leader Is Guided (20)
MAY 7	Who Awakens? What I Do When I Awaken (23, 24)	Our Church Is Growing Many Helpers in Our Church (24) (25)	We Love Our Neighbors (23)	What Can We Do? God's Will Be Done (20) (21)	President Young Guides Pioneers Westward Mormon Pioneers upon the Great Plains (24, 25)	A Leader Stays Away from Evil (21)
MAY 14 (Mother's Day)	The Right Things To Eat (25)	Heavenly Father Wants Us To Talk to Him (26)	Mother's Day (21)	Our Mothers Are Kind and Merciful (29)	Water Pioneers (26)	A Leader Does Not Put Off (22)
MAY 21	The Right Things To Drink (26)	We Pray at Home We Pray at Church (27) (28)	The Lord Tells His Servants (24)	The Meek Are Humble in Spirit For of Such Is the Kingdom of Heaven (22) (23)	This Is the Place Activities in the New Zion (27, 28)	A Leader Shares (23)
MAY 28	Rest Helps Us To Grow (27)	Special Helpers (29)	We Study Truth (25)	Seek the Truth (24, 25)	Ask, and It Shall Be Given You (29)	A Leader Serves (24)
JUNE 4	Work and Play Help Make Us Strong (28)	A Long Journey (30)	The Lord Has Given Us Laws (26)	Missionaries Indians Are Waiting for the Gospel (26) (27)	The Fight against Famine Handcart Companies and Stagecoach Days (30, 31)	A Leader Has Courage (25)
JUNE 11	I Put Things Where They Belong at Home (29)	Making New Homes (31)	Obedience Is a Law (27)	Heavenly Father and Jesus Christ (31)	Buildings on Temple Square (32)	A Leader Understands Baptism (26)
JUNE 18	I Can Ask the Blessing on the Food (30)	Crops Were Saved (32)	Speak the Truth (28)	A Merciful Person Is Willing To Forgive (32)	Indians, Friend and Foe (33)	A Leader Is Faithful (27)
JUNE 25	I Get Ready for Sunday School (31)	A Beautiful City (33)	Honesty Is a Law (29)	The Pure in Heart Are Honest (33)	An Army against the Mormons (34)	A Leader Honors His Parents (28)

Numbers in parentheses are manual lesson numbers.

Note to teachers in Southern Hemisphere: These same courses will be taught, but teachers will need to use all lessons as outlined for 1965, dividing some lessons or adding enough special lessons and reviews to finish the course by the end of February, 1968.

Titles and Dates of Sunday School Lessons by Courses

2nd Quarter 1967

Course No. 11: History of the Restored Church	Course No. 13: Principles of the Restored Church at Work	Course No. 15: Life in Ancient America	Course No. 19: The Articles of Faith	Course No. 23: Teaching the Gospel	Course No. 25: Gospel Living in the Home	Course No. 27: The Gospel in the Service of Man	Course No. 29: A Marvelous Work and a Wonder
13, 14	15, 16	17, 18	19, 20, 21, 22	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine Adults	Gospel Essentials— Adults
This Is the Place (20)	The Holy Ghost (19)	A Great Conference (14)	Baptism for the dead— Temples (13)	Summary and Evaluation (27)	Foster Your Child's Development (20)	The Gods of This Earth (11)	Mission of the Holy Ghost (14)
The Mormon Battalion A Test of Loyalty (21, 22)	Obedience (20)	Nephi Instructed the People (15)	The Holy Ghost (14)	Graduation	What Does the Home Teach? (21)	Man's Communion with God (12)	Personality of the Holy Ghost (15)
Church Beginnings in California (23)	Service (21, 22, 23)	Nephi Continued His Instructions (16)	Sacrament of the Lord's Supper (15)	If Teacher-Training lessons were started later, then complete them during these weeks.	Presenting Gospel Ideas to Children (22)	Why a Church? (13)	Priesthood Authority (16)
Handcart Companies Conquering the Desert (24, 25)	The Kingdom of God (25)	Life and Teachings of Jacob (17)	Authority in the Ministry (16)		Obedience (23)	Review	Malchizedek Priesthood Officers (17)
Struggling To Keep Alive, The Railroad (26, 27)	The Church (26)	Completion of the Small Plates (18)	Foreordination and Pe-existence (17)		How Much Freedom? (24)	Conditions of Membership (14)	Aaronic Priesthood Officers (18)
Early Missionary Efforts (28)	Restoration of the Gospel (27)	King Benjamin (19)	The Primitive Church (18)		Improvement Is Always Possible (25)	Priesthood (15)	Auxiliaries and Other Church Aids (19)
Review	Review (24)	In Bondage (20)	The Apostasy (19)		Improved Living and Repentance (26)	Mother's Day	Elijah's Mission (20)
Perpetual Emigration Fund Company (29)	The Gospel (28)	King Noah and Abinadi (21)	Plan and Government in the Restored Church (20)		Applying Your Teaching (27)	The Organization of the Church (16)	Work for the Dead (21)
Present Missionary System (30)	How the Gospel Spreads (29, 30)	From Bondage to Freedom (22)	Spiritual Gifts (21)		Home and Sunday School—a Teaching Partnership (28)	Obedience (17)	Marriage for Eternity (22)
Temples Temple Work (31, 32)	Religion, Practical Religion (31, 32)	The Church Established (23)	The Old Testament (22)		Physical Well-being (29)	Religious and Social Welfare (18)	Candidates for Godhood (23)
Temple Square The Tabernacle Organ (33, 34)	Temples and Temple Work (33, 34)	America a Cradle of Democracy (24)	The New Testament (23)		Increasing the Mental Powers (30)	Brotherhood and Equality of Man (19)	Gathering of Israel (24)
Early Drama in the Church (35)	Genealogy (35)	Alma and His Problems (25)	The Bible As a Whole (24)		Maturing the Emotions (31)	Review	Gathering Taking Place (25)
Irrigation, Importance of Livestock (36, 37)	Joy, the Goal of Life (36)	Alma's Mission of Love (26)	The Book of Mormon (25)		Human Relationships (32)	Economic Security (20)	Israel in Latter Days (26)

Numbers in parentheses are manual lesson numbers.

Note to teachers in Northern Hemisphere: In some courses lessons have been combined, and in others, lessons have been omitted so that all courses will be completed by the end of August, 1967.

JOHN'S FAITH AND GOD'S POWER*

by Marie F. Felt

Remember that without faith you can do nothing.
Doctrine and Covenants 8:10.

It was in Rotterdam, Holland, that John lived with his mother and two sisters. His grandmother lived with them, and they were proud to have her there. She was such a sweet person that they all loved her dearly.

The house in which John lived was a four-story apartment house, and John's family lived on the third floor. Their apartment consisted of a living room and a kitchen. One of the interesting things about their apartment was that the beds were all built in. When the family was ready for bed, they would open a door in the wall and there were the beds. They were bunk beds built on top of one another. In the morning, after all were awake and up for the day, the door was closed and no one could see the beds at all until the wall door was opened again in the evening.

In Holland, little children can go to kindergarten when they are only three. That is what John wanted to do, too, but something dreadful happened to him. His eyes became sore and hurt him so much that he was unable to stand the daylight. His mother had to keep the blinds down on the windows to shut out the light. Even at that, poor little John would get down under the table where it was still darker. That made him feel a bit more comfortable. He really should be taken to a doctor, people told his mother, but she was so afraid. He was the only little boy she had, and she was so afraid that something still more dreadful might happen to him.

When John was six years old, he had to go to school. That was what the law said. If he did not go, a policeman would come to his home to find out why. That is exactly what happened. John was too

sick to attend school, and the policeman came. When he found out what the trouble was, he had John's grandmother take the boy to school. There the school doctor would help him. In a short time, John was sent to a hospital where other good doctors understood eyes and how to care for them. As long as he stayed at the hospital his eyes felt better, but as soon as he came home, his eyes hurt him badly.

What should he do? Who could help him? Who knew how to cure him? If only he could find this out, he would be so very grateful, he told his Heavenly Father.

John was now 11 years old, and his eyes were not getting better. They were still so bad that he did not even go to school. He could not read one thing that was on the blackboard or in the books. All he could do was sit at home with a white bandage over his eyes. He could not even play. Oh, how he hoped and prayed that someone would come along who knew what to do, so that he could be made well.

One day his mother learned something most wonderful. The prophet of the Lord, the President of the Church, the man who was the head of all God's work on this earth, was coming to Holland. He was even coming right to Rotterdam where she and John lived. He would know what to do for John. They must be sure to be there so that they would be able to talk with him.

"Imagine, John," she said, "he has the same power to bless and heal as Jesus had when He lived on this earth. You remember what Jesus did at the Pool of Bethesda. He had power from our Heavenly Father to bless the dear old man who was there. Jesus told him, 'Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked.'" (John 5:8-9.)

John and his mother often talked about President Joseph F. Smith and the visit he soon would make. Once John said, "Mother, if President Smith would just look into my eyes, they would get well. I know that they would." His mother thought so, too, but she wondered if, with a large crowd there, President Smith would have the time to bless him.

When the great day came, John went with his mother to the meeting. As he sat there listening to President Smith telling the people things that our Heavenly Father wanted them to do, he wished so much that he could see the president; but all that he could do was hear.

After the meeting was over, President Smith went to the door so that he could shake hands with all the people as they passed by. When President Smith saw John, he laid his hand on the boy's head. Then he lifted the bandage from his eyes and looked right

(Concluded on page 96.)

(For Course 1, lesson of April 16, "We Say Thank Thee"; for Course 1a, lesson of February 12, "Heavenly Father Planned Families"; for Course 3, lesson of April 30, "Heavenly Father's Kingdom Founded Upon Love"; for Course 5, lesson of March 5, "Receive the Holy Ghost"; for Course 13, lessons of February 26 and March 5, "Priesthood" and "Faith"; for Course 19, lesson of February 26, "Faith"; for Course 29, lesson of April 16, "Priesthood Authority"; to support family home evening lesson 2; and of general interest.) 1957. This is a true story. It is reprinted from *The Instructor*, June,



Art by Dale Kilbourn.

"UPON THEIR SHOULDERS"

(The Church's Programs for the Lamanites)

by Richard O. Cowan

... The Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered. And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders. (1 Nephi 22:7-8.)

In these words Nephi, an ancient American prophet, foretold the blessings which the Restored Church would bring to the latter-day Lamanites.

One of the earliest official missions of The Church of Jesus Christ of Latter-day Saints was to the Lamanites. Oliver Cowdery, Parley P. Pratt, and their missionary companions presented the Book of Mormon to several tribes; but few were baptized because of sectarian opposition. Nevertheless, this mission reflected the Church's eagerness to take the Gospel to the Indians, who are modern remnants of the Book of Mormon peoples.

As Latter-day Saint colonization expanded in the Rocky Mountains, opportunities for Indian missionary work increased; in fact, Brigham Young believed that the Lord had led the Saints into the midst of the Lamanites for that very purpose.¹ During the 1850's a series of outposts became bases for Indian missions; these included Las Vegas, Fort Lemhi on the Salmon River in Idaho, and the Elk Mountain

Mission near present-day Moab, Utah. Church leaders also directed the opening of the Indian Territory Mission in the vicinity of the present state of Oklahoma. By the turn of the century, however, emphasis in missionary work had shifted to the non-Indians in the area, and the name of the mission was soon thereafter changed to the Central States Mission.

Beginning in the 1850's Jacob Hamblin and dedicated companions journeyed repeatedly into Arizona to carry the Gospel to the Hopis and Navahos. Eventually a permanent Mormon settlement was established in 1878 at Tuba City, named for the first Hopi convert. As the Latter-day Saints founded Snowflake and other towns along the Little Colorado in eastern Arizona, they assumed the responsibility of working with their Indian neighbors. The Zunis of western New Mexico first heard the Gospel from a group of missionaries returning from the Church's first proselyting efforts in Mexico.

Modern Indian Missions

These missions date from 1936 when The First Presidency directed Snowflake Stake to open formal missionary work with the Indians. The work spread to other stakes, and in 1943 the Navaho-Zuni Mission was organized. As the Gospel was taken to other tribes, the name was changed in 1948 to South-west Indian Mission, reflecting the mission's broadened scope. Missionaries began working with the Indians of the Dakotas and adjoining states, and in

(Concluded on following page.)

(For Course 5, lessons of June 4, "Missionaries" and "Indians Are Waiting for the Gospel"; for Course 7, lesson of February 5, "Missionaries Teach the Gospel"; for Course 13, lesson of April 16, "Service"; to support family home evening lesson 2; and of general interest.)

¹See Brigham Young, *Journal of Discourses*; Volume 5, page 236.

1964 the separate Northern Indian Mission was formed. By 1965 these missions reported a combined Church membership of more than 14,000 Indian Saints.

In addition to these two full-time Indian missions, several non-Indian missions, including the Alaskan-Canadian, Western Canadian, Northwestern States, and Central States Missions, sponsor special districts which are devoted to preaching the Gospel to the Lamanites. Almost all other missions in the United States have some missionaries working with the Indians. There are also dozens of Indian branches affiliated with various stakes and missions. In 1966 there were three Indian wards, one near Phoenix, another in Salt Lake City, and a third at Brigham Young University.

The Lord has promised that the Lamanites shall "blossom as the rose" (Doctrine and Covenants 49:24) and become a "white and delightsome people." (2 Nephi 30:6.) Lack of education is one of the greatest barriers to the fulfillment of these promises.

Indian Student Placement

This program was born when Indian parents, anxious for their children to have a good education, asked for the privilege of having their children spend the school year in Latter-day Saint communities where there were superior schools. In 1954 the Relief Society was assigned to supervise this program. Its stated objectives are "to make possible educational, spiritual, social and cultural opportunities for Latter-day Saint Indian children . . . so that they can use this experience now and later for their own benefit and that of their people."²

The spirit of sacrifice is evident as foster parents lovingly assume full responsibility for Indian children. From its beginnings in Utah the program has spread into Arizona, Idaho, and Alberta, Canada, with more than 1500 Indian students involved

²"Into the Land Northward," by Dorothy O. Rea: *The Church News*, September 4, 1965; page 9.

in 1966. Plans were made to expand this program to Washington, Georgia, and perhaps other areas in 1967. The fruits of this program are reflected in the success of Indian students filling missions, entering college, and in general making a real contribution as leaders among their own people.

Indian Seminaries

Hundreds of Indian students attend government boarding school, the largest of which is the Intermountain Indian School at Brigham City, Utah. In 1954 Elder Boyd K. Packer was assigned to spend part of his time as a seminary teacher to develop the program for the Indian students at Brigham City. In 1959 a full-time coordinator was called to set up similar programs at other government schools. Students attending these schools are available only once a week for their religious instruction; and, unlike the usual pattern, Indian seminaries serve students in the elementary as well as in the high school grades. In the 1960's more and more Indians were attending regular public schools; for these groups the Church is developing a standard five-day-a-week program. By 1966 there were more than 10,000 students in over 800 classes.

Brigham Young University

The Church university has a three-fold Indian program. (1) Special academic and vocational programs are designed to meet the needs of more than 100 Indian students. (2) The Indian Studies Program helps train those interested in working professionally with the Indian people. (3) The Institute of American Indian Studies sponsors research and coordinates the full resources of the university in providing a variety of services to the Indians themselves.

Elder Spencer W. Kimball and others have repeatedly stressed that if the great promises to the Lamanites are to be realized, all Church members, both Indians and non-Indians, must work together in the spirit of full brotherhood.

Library File Reference: INDIANS-CHURCH PROGRAM.

JOHN'S FAITH AND GOD'S POWER (Concluded from page 94.)

into them as John had wanted him so much to do. Then very quietly and gently he said, "Heavenly Father will grant thee the desire of thy heart."

After they reached home, John said, "Mother, my eyes are better. The pain is all gone." Then he took off the bandage.

"Oh, Mother, I can see! I can see!" he cried.

His mother could hardly believe it. She asked him what color her dress was, and he told her. She held up a book and asked what it was that she had in her hand. He told her that it was a book. Then

she knew that our Heavenly Father had healed the eyes of her little boy, as President Smith promised.

That night, in the little apartment on the third floor in Rotterdam, John, his two sisters, their mother, and grandmother knelt in a very special thank-you prayer to our Heavenly Father. John was now able to see, and only the power and blessings of the priesthood had made this possible. To President Joseph F. Smith, our Heavenly Father's servant, they would always be grateful.

Library File Reference: FAITH.

Alaskan-Canadian Mission
Includes 20 Missionaries
to the Indians

Western Canadian Mission
Includes 30 Missionaries
to the Indians

Northern Indian Mission
19 Branches
173 Missionaries
(September, 1966)

Southwest Indian Mission
52 Branches
138 Missionaries
(September, 1966)

**Part of
Central States Mission**
Includes 32 Missionaries
to the Indians

○ Representative Branches
X Indian Wards

"UPON THEIR SHOULDERS" (The Gospel Among the Lamanites)

Alaska 21,000 Indians
25,000 Eskimos
Canada 180,000 Indians

Northern Indian Mission.....	100,000
Southwest Indian Mission.....	200,000
Central States Mission.....	200,000
Other missions throughout U. S.....	200,000
Total.....	700,000

WAVE OF HOPE

RUSSIAN WAR MEMORIAL IN WEST BERLIN:
THE GUARD LOWERED HIS BAYONET.



History has never seen a city just like this one. I had visited it thirty years earlier, in 1936. Berlin then was a proud capital, with smart shops, broad streets, lake-jeweled parks, elegant palaces of music and art, and stately churches.

Everywhere in Berlin then, young men in well-tailored uniforms moved about. Some were in black; others, brown. Still others wore blue or gray-green. On parade, they goose-stepped. Adolf Hitler was more than Germany's chief of state then. To many he was a deliverer. Even some of the store clerks, after we had completed a purchase, would say: "Heil Hitler!"

Now, in 1966, the Berlin we saw was divided. Cutting through the city was a grim wall, sometimes of gray concrete blocks, sometimes of brick or stone. Sections of the wall were topped by twisted barbed wire with huge, thorn-like spurs. Elsewhere the wall was capped by broken glass, poking up through the mortar like the fangs of an angry bear.

We passed along the wall beside crude little shrines, each bearing a faded wreath or two. These marked the spots where Germans, attempting to flee East Berlin, had been shot down by guards. Some 69 had met their death, we learned, while trying to scale the wall since it was erected in 1961.

During our several days in this divided city we visited East Berlin

on a sight-seeing bus. At Checkpoint Charlie, on our return, a husky young Communist guard in gray uniform trimmed with green checked us carefully. Another guard pushed a two-wheeled mirror on a pole under the bus. He was looking for escapees.

We took with us vivid memories of East Berlin: trees growing like weeds out of the tops of once proud cultural buildings, the jagged scars and rubble of World War II's bombs. Nothing remained of Hitler's chancellery, which we had visited thirty years before. A small, grass-covered mound marked the spot where Hitler had taken his own life in a bunker near the shell-shattered chancellery, as the Russian army rumbled nearer on that last day of April, 1945.

Our bus then rolled through West Berlin, a city of over two million people. Its downtown seemed all new except for the lone war-marred tower and adjoining spire of the Kaiser Wilhelm Church. All around were spacious modern buildings of glass, aluminum, and concrete. There were no skyscrapers.

Our two-deck bus slowed as we neared a white stone memorial. It consisted of a tall shaft, topped by a heroic-sized figure of a helmeted Soviet soldier, flanked by three rectangular columns on each side. To the rear and sides were pines and other trees in a park-like setting. But in front were barricades strung with barbed wire.

"We are now in the British sector of West Berlin," our blonde

guide said. "There you see a war memorial erected by the Russians." Near the stone columns was a field gun. On each side of the center shaft stood a Russian soldier, statue-like, with bayonet fixed.

We learned later the reason for the barricades and barbed wire. When East Germans had been shot in attempting to clear the wall to freedom, resentment toward the Russians had bristled. Stones had been hurled at these guards. "The British protect them here," the guide explained.

As our bus paused briefly in front of the memorial, the Americans on the tour began waving spiritedly toward the Russian guards. The Americans kept waving as the bus began to pull away.

As the bus took leave, we noticed one of the Soviets lower his bayonet. Up came his hand. He waved back warmly—in hardly more than a second. Then he quickly assumed his stoic position, with fixed bayonet.

On that day we witnessed the terrible scars of the world's most awful war. Hatreds still linger, as that grim wall testifies. But when that Soviet guard waved back, a new feeling touched me.

Every enemy—international or personal—has a soul. It would be a wonderful world if each of us and all of us could discover how to reach the soul of our enemy. That is what a busload of people seemed to do on that day in Berlin, the divided city. The reply was a wave of hope.

—Wendell J. Ashton.

(For Course 25, lessons of April 23 and 30, "Obedience" and "How Much Freedom?"; for Course 27, lessons of February 12 and 19, "Man Is That He Might Have Joy" and "Man's Free Agency"; to support family home evening lessons, 1, 2, and 3; and of general interest.)